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## Religious Communications.

*For the Christian Observer.*

MEMOIR OF THE RIGHT REV.  
THEODORE DEHON, D. D. LATE  
BISHOP OF THE PROTESTANT  
EPISCOPAL CHURCH OF SOUTH  
CAROLINA.

THE following particulars of the life and death of the Right Reverend Theodore Dehon, D. D. late Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church of South Carolina, are selected from the account presented of him by the Rev. Dr. Dalcho, M. D., in his history of that church, and which is prefixed to the Bishop's sermons, lately published, and from the more copious memoir given in his funeral sermon from the pen of the Rev. C. E. Gadsden, Rector of St. Philip's Church, Charleston.

Theodore Dehon was born in Boston, Dec. 8, 1776, and was, says Mr. Gadsden, "in early life remarked for his personal beauty, the index in his case of a celestial disposition." Like many other eminent men, he owed much to the care of a pious mother, by whom he was religiously educated. His childhood was remarkable for docility and the love of learning; and his prevailing wish, from his earliest youth, to become a minister of the Gospel, excited him to unremitted exertions in his studies. In the common amusements of youth he took little delight, but devoted all his leisure to reading.

Having received the rudiments of his education at the Latin school at Boston, conducted on the old English system, he entered Harvard university at the age of fourteen, and graduated in 1795, be-

fore he was 19 years old. Here, as at school, he was looked up to by his youthful companions with extraordinary veneration, and was greatly regarded for his virtues and acquirements. His industry was unwearied; his conduct irreproachable; his amiableness of deportment almost proverbial; and, above all, he was rapidly growing in piety, and in an abhorrence of every sinful thought and practice.

While pursuing his studies, among which divinity held a conspicuous place, young Dehon engaged in the business of keeping a school, and on Sundays officiated as a lay-reader at Cambridge, and at Newport, in Rhode Island. He was confirmed by Bishop Seabury, the first consecrated bishop of the American Protestant Episcopal Church after the Revolution; and was admitted by Bishop Bass to the office of deacon in 1798, and of priest in 1800.

His first ministerial charge was Trinity Church in Newport, where, though only twenty-one years of age, he was enabled by his great prudence and suavity to settle some unhappy differences which had long existed in that church, and to produce among its members a harmony which has never since been interrupted. He gained the unbounded affections of his people; who seemed, says one of his biographers, "to watch his every motion, and to consider him almost more than mortal." They anticipated all his wishes, and made every little incident an occasion for some token of kindness; thus evincing that affection, the reciprocal exercise of which between a minister and his flock is the best

security for their mutual comfort and edification. This attachment on the part of his charge naturally resulted from the character and conduct of their pastor.

One of his congregation has recorded of him, that he was an example to age as well as to youth; that he was a model of self-control; that against the irreproachable integrity of his life, enmity never whispered a suspicion; and that it was a common observation that he could not be censured even for an act of imprudence. The same gentleman adds,—“The benevolence and heavenly charity which made his future bright career so useful, and which will make his death so widely afflicting, were permanent traits of his character. Entertaining the most grand and lovely apprehensions of the Deity, his devotion yielded him his highest pleasure, and fitted him to kindle the sacred flame in others. It was as rational as warm; consisting not in occasional sallies and inconstant flashes, but was a steady divine flame, fed by the clearest and strongest persuasion and most worthy apprehensions of the Divine perfections and providence; and it animated his whole deportment. His taste for the nobler pleasures of literature, devotion, and benevolence, made it easy for him to observe the strictest temperance. He was naturally of a cheerful temper, considering cheerfulness as a kind of habitual gratitude to the Author of his being: and while he constantly paid this homage himself, he enabled, by his example, all about him to pay it.

“His habitual hearers used to observe, that his sermons were remarkably equal, and always interesting. Such was their satisfaction in hearing his discourses, that they were never pleased to see his place in the pulpit occupied by another.

“He was my minister, the only one of my youth. I cannot express the feelings which crowd upon my heart when I think that he is no

more. I cannot tell my sense of his worth, or of our loss. We seem to lament the removal of one of the higher order of beings, who had taken his abode on earth for a time, and is now returned to his native place. How interesting and how glorious is the path by which the righteous ascend to God! *His* was indeed the path of the just, which, like the shining light, shines more and more unto the perfect day.”

It is to be lamented, in this otherwise interesting statement, that there is no specific mention of those fundamental principles of the Gospel, on which alone a life truly pleasing to God can be grounded. This great deficiency prevails too much throughout the whole narrative; and, indeed, in the Bishop's own sermons there is not always that clear exposition which is desirable of the peculiarities of the Christian system. Much more, however, is often adverted to, or incidentally introduced, than is on every occasion clearly developed; and though too frequently there seems to lurk in the Bishop's sentiments what, under a less powerfully pervading influence of Christian humility and devotion, would have been likely to lead to a self-righteous spirit, and to have made salvation appear as partly at least of works, yet there runs throughout them such a genuine contrition, such an humble and implicit faith, such an ardent love to God and man, and such scriptural simplicity and obedience of life, that it would be unjust to suspect that the virtues of his character were not grounded on the only true principles of action, or that he attributed the smallest portion of merit to his own, or to any human, observances. In proof of this remark, it may be stated, though it anticipates a future part of the narrative, that on the very last day of his life, the following brief dialogue occurred between him and a friend:—“On what promise of God do you now

rest?" "On this,—*Be thou faithful unto death, and I will give thee a crown of life. Thee!* [with emphasis:] there you have it all—the promise and *the condition*."—"With what subject are your thoughts now employed?" "That I would be a more perfect being."—"But do you depend on your merits for salvation?" "Oh no!" exclaimed he with animation: "I rest on the Saviour."—Such was this holy man's living and dying testimony; but still it seemed requisite to notice the deficiency of statement above mentioned, especially as there are passages in the Bishop's own writings, which it might be difficult wholly to reconcile with that perfect knowledge of the New Testament economy which he doubtless possessed. It not unfrequently happens, that persons of serene and amiable tempers, who have grown up from their very infancy in habits of devotion, and whose faith and exemplary deeds are grounded substantially on the true and only foundation, are not sufficiently explicit in their statements respecting several Christian doctrines, especially those of the radical corruption of human nature, the universal necessity of conversion to God, and justification exclusively by faith in Christ Jesus. In their own case, they are truly, however early or gradually, "converted;" their heart, naturally averse to heavenly things, has been changed by Divine grace; and they sincerely disclaim all dependence upon their own imperfect obedience, trusting wholly to the merits of their Saviour for pardon and acceptance with God. Yet having imbibed, before they were aware of it, the phraseology, and some perhaps of the prejudices, of a defective system; having also grown up themselves so gradually in the ways of religion, that they scarcely know when the germ was first implanted in their hearts, they are not always aware of the necessity of inculcating in the most

earnest manner those initial principles which constitute the very essence of the Christian system, and lie at the root of all practical religion. They are too apt to "take for granted" that the great body of the decent and respectable classes of persons around them are true believers, though needing, they allow, most urgently to be *reminded* of their duties, and to have *pressed upon them*, in the most zealous terms, the obligations of their baptismal vow. Thus they build up where they should be laying the foundation: they speak of the fruits before there is any reason to believe that the branch, naturally barren, is engrafted, otherwise than externally and sacramentally by baptism, into that heavenly Vine from which alone it can derive vigour or fertility to bring forth fruit to the glory of God. This want of discrimination of character in ministers, is deeply injurious to their people, especially to those who are inclined to substitute the form for the power of religion, or to suppose that a certain superficial devotion and a life of general good conduct will conduct them, as if almost of right, to the kingdom of heaven; at least when *added to* what Christ has done for them, by placing them, as they imagine, under a sort of modified law, which is satisfied with good intentions and a well-meaning life, instead of that perfect obedience which was due by the strict requisitions of the original code of moral duty. The system of which these are features, does not indeed always proceed so far as explicitly to deny the doctrine of the corruption of the human heart, or the need of conversion, or the necessity of the Holy Spirit's influence to renew the soul, and to inspire every holy motive, and every Christian act; but it so far keeps out of sight these fundamental points, or reduces the occasions for recurring to them, that its advocates are usually very deficient in all their views of sacred



truth, and too often render Divine revelation little more than a convenient improvement upon mere natural religion. It is not meant to charge these systematic defects upon the excellent Bishop Dehon: very far from it; yet it seemed desirable that the reader should have a clue to those occasional deficiencies which are to be found in the sermons even of this eminently devout and affecting writer; and which are not probably so much chargeable to any positive defect in his doctrinal views, as to the absence of that strictness of thought and phraseology which the distinctions of religious controversy have often given to writers who are very far behind him in all the essentials of scriptural repentance, faith and holiness. It is very certain that Bishop Dehon entertained the most humble views of himself as a transgressor before God; that he laid no claim to merit; that he habitually repaired to that "fountain which is opened for sin and for uncleanness;" that he had no other confidence than in the sacrifice of his Saviour; that he lived a life of faith and holiness; and that he constantly felt his need of, and implored, the influences of the Holy Spirit, both to give him a good will to what was right, and to work with him when that will was given.

It was in the year 1803 that Mr. Dehon first visited the State of South Carolina, of the diocese of which he was afterwards the revered and beloved bishop. His health being feeble, his affectionate flock had urged him to repair in the summer to the Springs, and in the winter to a southern climate. His weakness permitted him to officiate only a few times during this visit to South Carolina: but the impression left by even so short and slight an acquaintance with him, was so favourable, that he was solicited to accept the office of Assistant Minister of St. Philip's Church in Charleston; and one of the clergy of the place is recollected to have remarked, that

"he should be happy to have that young man bishop of the diocese." He had many inducements to accept this appointment to St. Philip's. The climate was more congenial to his constitution than that of Newport; the society was more diversified; the opportunities for his own improvement were greater; and, what to a young man of his talents and rising merit would, but for his deep humility, have been an almost irresistible argument, the congregation was larger, and the sphere of his popularity, and it might have been urged, of his probable *usefulness* also, was much more extensive. He however steadily resisted these temptations; and remained with his attached people at Newport. His chief relaxation from his pastoral cares and studies was the culture of a small garden; an occupation in which he took great delight, but which, with the tenderness of conscience which always distinguished him, he afterwards relinquished on account of his increased duties in the church. It might perhaps have been well for his flock and diocese, had he continued to indulge himself in this innocent and healthy recreation: the bow must be sometimes unbent; and many a parish, like the bereaved congregation of St. Michael's, Charleston, has had to bewail the early loss of a faithful minister, in consequence chiefly of an overstrained application, which allowed no change of scene, no intervals of repose, to recruit the exhausted powers of mind and body, and to brace the nerves to encounter those zealous "labours of love," in which "the spirit was willing, but the flesh weak." Mr. Dehon had, however, another recreation, eminently pure and delightful, in forming the mind and character of a beloved sister, who had been left from her childhood to his fraternal superintendence, and for whom he performed the part of a parent. But neither his private studies and devotions, nor the attractive duties



and pleasures of his little home, could keep him from his people, *for* whom, and *among* whom, he lived; and who, however they might wish for more of his delightful society, as a friend and companion in their days of health and prosperity, were always sure he would not be far distant in their hour of sickness, calamity, or death.

In the year 1804, the vestry of St. Philip's, Charleston, again endeavoured to procure his services, and tendered to him the rectorship of that church, then vacant by the death of the incumbent. But though his health was still suffering from the effects of the climate of Rhode Island, he declined this appointment, as well, it is believed, as similar ones from Baltimore and New-York; having formed a resolution to remain, so long as a proper regard for life would permit, with his first charge at Newport, for whom he entertained an indissoluble affection, remembering them to the end of his life in his prayers, and visiting them as often as it was in his power. In his last rapid excursion to the Northern States, shortly before his death, he expressed much gratification in seeing them once more, and administering to them the symbols of the body and blood of that crucified Saviour in whom all true Christians, however separated in the flesh, are united by the common bond of a holy communion, all dwelling in Christ, and Christ in them, and every one members one of another.

In the year 1809, the rectorship of St. Michael's Church, Charleston, was tendered to him. His ill state of health had by this time so greatly increased, that he was very frequently prevented officiating, and it had become evident that if he remained at Newport his life must fall a sacrifice. Under these circumstances, he determined to visit South Carolina; and in the course of the winter to form his decision. With great delicacy and candour, he stated to the vestry of St. Mi-

chael's, that he felt himself much indebted to the church of St. Philip, for their esteem, evinced in their having twice invited him to be their minister; and that on this account he should prefer that church, should it be vacant, and should he conclude to remove. During several months he deliberated seriously on the course which duty called him to pursue. He made it a subject of constant and anxious prayer, and entreated the counsel and the prayers of pious friends. He had always great confidence in the efficacy of prayer; and would often quote that promise, "*If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*" Before almost every undertaking, writing a sermon, commencing a journey, attending the meeting of a society, or a visit of business, he was accustomed to have recourse to prayer for the Divine blessing and direction; and to this, with his constant spirit of watchfulness, may be justly attributed much of the success with which God was pleased to prosper his exertions.

He at length determined to accept the rectorship of St. Michael's, to which he was elected July 19th, 1809, and in which he remained till his death. He wished the funds of the church to accumulate, in order that his successor might have an assistant; but he was unwilling that they should be impaired for his own accommodation. His labours at St. Michael's were very considerable. On the Sunday he was sometimes engaged in his duties, with little intermission, for ten hours. He would perform the morning service; administer the communion; thence proceed to a sick chamber; come again to the afternoon service; and, returning after it was over to the sick person, remain with him till nine o'clock at night. "How often," says Mr. Gadsden, "was he seen at the altar

with a body ready to sink, supported by the vigour of an intense devotion!"

In his sermons he constantly presented to his hearers "*Jesus Christ, and him crucified.*" His first discourse was from Rom. i. 16: "*I am not ashamed of the Gospel of Christ;*" and his last from Col. ii. 10: "*Ye are complete in him.*" He delighted to dwell on the nature of the Christian ordinances; on the characters of the saints commemorated by the church; and on the excellence of the liturgy, in order to induce his people to value prayer, and the reading of the Scriptures more, and sermons comparatively less. He thought that the best preaching was that of inspired men, and of our Lord himself, contained in the lessons read in the daily service. He considered the Lord's supper as a great means of increasing the numbers of the faithful, and would have been glad to have had it administered every Sunday: and when he became a bishop, he advised the clergy, in their visits to vacant parishes, every time "*to set up the altar.*" Though so highly qualified a preacher himself, he was of opinion that in general more good was to be expected from public prayer, the administration of the sacraments, catechising, and the visits of the clergy, than from preaching; and that too many came to church to hear, not to pray,—to gratify taste and curiosity, rather than to humble themselves before God. Still he thought that many who attended at first from incorrect motives, might be induced in time to come from right ones: and, in order to allure such persons, he would occasionally open before them the attractive stores of his powerful imagination: choosing for this purpose some striking, though perhaps somewhat far-fetched, passage of Scripture; as in his discourse on the Miseries of Human Life, from "*There was a garden, and in the garden a sepulchre.*" In the style

of his sermons he preferred the persuasive to the vehement manner, and resembled Bishop Horne, or his own favourite Apostle, St. John, rather than Horsley or the Apostles Peter and Paul. His delivery was slow, and that partly from choice, for he remembered the precept, "*Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*" In prayer he was engaged heart and mind, and succeeded to a very great degree in losing sight of the objects around him. In the offices of baptism and the Lord's supper, his whole deportment was most solemn and affecting. He had particular pleasure in catechising little children; and his remarks and manner were so interesting that their parents esteemed it a privilege to be present.

In the chamber of sickness and affliction he was often seen, and was always a most welcome visiter. It had been a custom among religious persons in Charleston, as in most other places, to seclude themselves on the death of a friend, from the public services of the church; but he succeeded to a great extent in recommending the better example of King David, who, under the loss of his child, went to the temple for consolation. In affliction, strangers and the members of other congregations sought with avidity his counsel and consolation. He visited the people of his charge, as before remarked of his conduct while at Newport, not indeed so often as both himself and they wished, but as often as his other duties would permit. If in this matter he made any distinction, it was in favour of families in humble life. He was a most patient instructor of the illiterate Africans. He had them at his house frequently, while they were preparing for baptism; and his success in this office, so entirely new to him, was truly surprising. With his brethren the clergy, he soon attained great influence; and if there ever existed any difference of opinion between

him and any of them in ecclesiastical affairs, the parties were usually induced, after serious deliberation, to acknowledge that Dr. Dehon was right, and they were wrong.

Under his influence, that excellent institution, "*the Protestant Episcopal Society for the Advancement of Christianity in South Carolina*," was formed, and attained a high degree of prosperity. "The harmony," says Mr. Gadsden, "of our State Convention, too long interrupted, was now happily restored; and a general disposition produced in the minds of both the clergy and the laity, to adhere strictly to the rules of our excellent church, particularly in relation to baptism, and to the observance of the festivals." Dr. Dehon exhibited a useful example in these respects, in obedience to his solemn ordination vows: he was strict in his compliance with the rubrics and canons of the church; and he thought, that these regulations contained in general the collected wisdom of pious and judicious men in many ages; and that the unity and peace of the church were endangered by a departure from them. The above important measures were effected by the influence of his kind and sensible expostulations, before he was appointed to the episcopal office. His discharge of the duties of that office, and the principal remaining passages of his life, will be narrated in a future paper.

(*To be continued.*)

#### FAMILY SERMONS.—No CLXVII.

Rev. vii. 14—17.—*And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them: they shall hunger no more,*

*neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.*

OUR church, among her festivals, has devoted one to the contemplation of the holy angels, and another to the commemoration of the spirits of the just made perfect. Nor are these festivals, when improved as the church intended, vain or useless. The contemplation of the blessed society of angels may lead us to adore the wisdom, the power, and the love of their, and our, Creator; to bless him for rendering them "ministering spirits," sent forth by him "to minister for them who shall be heirs of salvation;" and also to imitate their example, endeavouring to love him, to worship him, and to do his will upon earth, as by those holy and happy beings it is done in heaven. The commemoration likewise of the saints in glory, may profitably lead us, in the language of the collect for All-saint's-day, to call to mind that "one communion and fellowship in which God has knit together his elect in the mystical body of his Son Jesus Christ;" to follow the example of those now pure and glorified spirits, as they, when on earth, followed Christ, in order that, with them, "we may come to those unspeakable joys which God hath prepared for them that love him, through Jesus Christ our Lord."

And who are these blessed spirits? Whence come they? And what is their occupation? Could the veil be removed between us and the unseen world, that veil which though thin and ready every moment to burst, death only can draw aside, we should behold, in the heavenly temple, as described in the sublime language of the chapter before us, "a great multitude,



which no man can number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and with palms in their hands ;” and should hear them, in blissful anthems, crying with a loud voice, and saying, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” There should we discover that God is no parsimonious bestower of his bounties ; that numbers without number for ever circle his throne, drinking deeply of the immeasurable fulness of enjoyment which he pours forth from himself, the eternal source of all felicity. There, besides those blessed spirits which kept their first estate, we should behold Jew and Gentile, young and old, rich and poor, bond and free ; many a once despised outcast, or burdened slave ; in short, all who, in every age, and whatever their distinctions among men, were enrolled in the blessed family of God’s children : all who, in the emphatic words of the text, “had washed their robes, and made them white in the blood of the Lamb.”

Let us view this glorious company in the two-fold aspect in which they are presented in the passage before us ; *first*, as to what they were upon earth ; *secondly*, as to what they are in heaven.

*And what, in the first place, were they upon earth ?*—On this part of the subject the text is very brief. Their varieties of age, colour, and climate, with their whole temporal history, and worldly circumstances, were of no consequence to be known ; for these affect not their eternal condition. But the little that is narrated, or implied, is highly important. We may gather from the text, that, differ as they might in other respects, in these they were alike, that they were all once defiled by sin, which needed to be atoned for and cleansed ; and that they had all sought

and obtained this pardon and purification in the blood of the Lamb of God, which taketh away the sin of the world. They were all likewise, when upon earth, partakers of affliction ; but they had now come out of it, and were introduced to a state of happiness beyond the reach of trial or change.

1. We learn then that the saints in light were once frail and sinful persons, like ourselves.—They had no natural exemption from the passions of our corrupt nature ; no plea of worthiness to offer in the presence of their Creator. Yet, through the death and merits of their Saviour, they obtained pardon ; they were washed, they were sanctified, they were justified in the name of the Lord Jesus, and by the Spirit of our God. And thus their example becomes encouraging to each of us, if, like them, we are striving to walk in newness of life. For, have we many temptations to struggle with ? Do we find numerous difficulties in commencing or continuing a religious course ? Have we much to bear, or much to give up ? So had they ; they trod the same narrow way in which we are called to walk ; and they had no assistance that is not equally promised to us. *We* have the same holy doctrines and precepts to direct us ; the same promises to animate us ; the same spiritual food to sustain us on our journey. The God whom we have offended by our sins still continues as willing to receive every returning penitent as he was in the days of the patriarchs, and prophets, and apostles, and martyrs : the fountain for sin and for uncleanness still remains open ; the blood of Jesus Christ still cleanses from all iniquity ; the Holy Spirit is still promised to all who seek him, and none that come to God through a crucified Saviour shall in any wise be cast out.

2. But the saints now glorified were once also *sufferers* as well as sinners.—They were not exempted from any of the calamities which

are incident to human nature: and in many instances they had to sustain more than an ordinary share of them. The sixth chapter of this book speaks of some of them as having been "slain for the word of God, and for the testimony which they held." St. Paul also gives an affecting catalogue of many, of whom the world was not worthy, who had "trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonment: they were stoned, and sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." The other epistles to the different Christian churches allude to similar persecutions. St. John, the writer of this book, speaks of himself as "a brother and companion in tribulation." All his fellow apostles are related to have sealed their testimony with their blood. And even where there has not been this direct persecution, true believers have still been called upon to suffer affliction. Like other men, they have in every age been liable to pain and sickness, to poverty and bereavement: in addition to which, they have had to encounter those trials, inward and outward, which were necessary for the perfecting of their faith; to sacrifice many of their dearest inclinations, perhaps to give up flattering temporal prospects,—certainly to crucify the flesh, with its affections and lusts; to cut off the right hand, to pluck out the right eye, and to take up their cross and to follow their Lord and Master, who was "a man of sorrows, and acquainted with griefs."

Such was the state of these glorified spirits while on earth; and we, if we would enjoy that blessedness upon which they have now entered, must arrive at it in the same way in which they did. The world must not be our rest; we must be pilgrims and strangers here; we must be seeking a heaven-

ly country, and must be willing to give up every thing for it. It is "through much tribulation that we must enter the kingdom of God." The smooth downward course of this world will not conduct us thither; it bends the contrary way: we must tread the path of contrition and self-denial; warring with the world, the flesh, and the devil, and contented to bear whatever afflictions our gracious Father may see it necessary should befall us in our preparation for the enjoyments of the heavenly world.

Nor is this all. We must also build upon a right foundation. We must seek for salvation only where these now glorified spirits sought and found it; not in any supposed merit of their own, but as penitent sinners, confiding wholly in Him who washed them from their sins in his own blood. They felt the burden of their transgressions to be intolerable; not indeed that they were worse men than others, but they had learned to view themselves as described in the sacred oracles, evil by nature, and sinful in their practice, exposed to the just anger of a holy God; and needing the atonement of Christ, as their only hope for pardon. They also knew that "the blood of Jesus Christ cleanseth from all sin:" they had faith in that blood, by that faith they were justified, and obtained peace with God; by the same faith their hearts were purified: they "washed their robes, and made them white in the blood of the Lamb;" and they walked humbly with their God in newness of life, and in a desire and endeavour to do his will, till the hour of death, which gave them admission into that kingdom prepared for them before the foundation of the world, into which we now find them entered.

*And what, in the second place, are they now?* They are no longer subject either to sin or to sorrow; nothing earthly, nothing defiling, remains to distress their now glorified spirits. First, they are perfectly

*holy.* The blood shed upon Mount Calvary to expiate their transgressions, has cleansed them from every vestige of corruption. They are meet for the society of angels; meet for that world where nothing that defileth can enter; meet even to appear before the throne of God, to behold him in his unveiled presence, and to serve him day and night in his temple. What a contrast this to their former condition, when, at their best estate, they were surrounded with innumerable temptations, and felt, even after their regeneration, the infection of sin, and were often fearful lest after all their past experience of God's goodness, they should one day perish by the hand of their spiritual enemies.

But the text also describes their occupations and their *happiness*, when thus free from the burden of the flesh, and admitted to the enjoyments of the eternal world. Not only are they arrayed in white robes, the emblem of their spotless purity, but they have palms in their hands, as more than conquerors, through him that loved them, over sin, and death, and the power of the devil. Their warfare is ended; and they are received to the palace of their King, with acclamations of joy. Here they are eternally employed in singing anthems of praise and adoration; happy in themselves, happy in their beloved occupation, and happy in that blissful company to whom they are introduced; where, presiding over all, and rendering all infinitely blessed, they behold Him, whom, while they were on earth, not having seen, they loved, and in whom, though then they saw him not, yet believing, they often, even amidst their severest afflictions, rejoiced with joy unspeakable and full of glory. They have been changed into his image: they "see him as he is."

The text is well adapted to raise our ideas of this exalted state of enjoyment, by its enumeration of various particulars, corresponding

with our feeble apprehensions of repose and felicity. They have washed their robes, stained with the dust and wounds of their late warfare. They enjoy communion with God, the fountain of all true blessedness; no longer, as on earth, beholding him through a glass darkly, through the veil of divine ordinances, or as shadowed forth in his works of nature, and providence, and grace, but viewing him in the brightness of his immediate glory, and dwelling with him and he with them. Thus admitted with angels and archangels to sensible access to Him in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore, they are occupied in the exalted employment, so partially, so feebly, begun upon earth, of worshipping and serving him; not as now amidst many cares and interruptions, often with an enfeebled body and wearied mind, with a heart ill at ease, and with innumerable temptations and impediments, but "day and night," uninterruptedly, eternally, with cherubim and seraphim, who "*continually* cry, Holy, holy, holy, Lord God of hosts." Thus engaged in an occupation with which they never shall be wearied, and which, after endless ages of praise and adoration, shall, if possible, become more delightful as their spirits approach nearer and nearer to the great Object of their celebration, they are raised above all earthly wants and pains, above every thing that would interfere with their eternal enjoyment: "they hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

And now let us seriously ask ourselves, Are we pressing forwards towards this heavenly felicity? Is it our first object to serve God



here, looking forward to the enjoyment of his presence for ever hereafter? Are we conscious of our alienation from all just hope of this blessedness by our own merits on account of our sins? Have we repaired to the Saviour for pardon? And are we making it our great business in life to obey his commands and to live to his glory? If we are proud, or self-righteous, or covetous, or unjust, or unforgiving, or worldly, we are not fit to join this blessed society. We must have a new heart given us by the Holy Spirit of God; we must be prepared by that holiness without which no man shall see the Lord. The greatness of the prize should encourage us to fresh ardour in our pursuit of it. It is no trifle that is at stake: if we lose heaven, we lose all. What would it profit us if we could gain the whole world at the risk of our immortal souls? What would be our feelings if, while the heavenly gates are opened to the innumerable company of whom we have heard, they are shut against us? Let us bring ourselves to the test; let us from this moment make a decided choice; let us forsake every thing that is inconsistent with the hopes of this glorious inheritance, and follow every thing that leads to it. Let us imitate "the patience of the saints," and "keep the commandments of God, and the faith of Jesus." The blessing is freely offered: "The Spirit and the bride say, Come:" it is only our own hardness of heart, and love of the world and sin that keep us back. Let, then, "him that heareth" say to himself, and to all around him, "Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."—Amen.

*To the Editor of the Christian Observer.*

THE following remarks on a difficult passage in the sixteenth chapter of St. John's Gospel, are offered,

in answer to the appeal of J. M. W., with whose exposition they will not be found to disagree in the main, though they aim at being more particular and explanatory.

The words of the passage are—  
"When he, the Comforter, is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

It is remarkable, that he whose name is the Comforter should begin his office with reproof. Perhaps indeed the word, which is here translated *reprove*, might better be rendered *enlighten*, or inform so as to produce conviction. But, since to enlighten the world concerning sin cannot fail to have all the effect of a reproof, the sense is sufficiently preserved by either expression.

First then, the Holy Ghost was to enlighten the world concerning sin.—What was the notion of sin prevailing in the world before the coming of that Comforter, whom our ascended Saviour hath sent to enlighten us? Was it thought to consist in resistance to the holy will of God? Or was it not rather thought to consist only in the actual perpetration of those crimes which are injurious to society?—But what does the Holy Ghost teach us to be the great sin of the world? He shall "convince the world of sin, because" (says the Saviour) "they believe not in me." Unbelief in the Saviour is the great sin of the world. He was preached at the beginning to Adam; and the rejection of him brought on the flood: and, when our Lord appointed that he should be preached again to all the world, his language was, "Go ye into all the world, and preach the Gospel to every creature! He that believeth and is baptized, shall be saved. But he that believeth not, shall be damned." So also St. John the Baptist told us: "He that be-

lieth on the Son, hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." And our Lord himself used almost the same language: "He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."—He that believeth not is condemned already. He requires no new condemnation. The wrath of God abideth on him. It is not necessary for it to be sent down hereafter. It is on him already; and it abides: for from the time of the transgression of Adam, the wrath of God has been in the world; and the effects of it can be avoided in no other way than by believing in the name of the only begotten Son of God. Hence it is, that the Holy Ghost will enlighten the world concerning sin, because they believe not in the Saviour.

He will also enlighten the world concerning *righteousness*. And this again is taught by the Holy Spirit of God in a very different way from that in which men naturally apprehend it. Men in a state of nature, (that is, men who are sinning every day,) yet dream of attaining heaven by their own righteousness. They dream of living a more righteous life than their neighbour, of abstaining from some gross offences, and although, after all, their lives must be marked by many faults, they yet trust, that their virtues will atone for their errors, or that the forgiveness of God will pass by the deficiency. But this is very different from the righteousness which the Holy Ghost teaches. "He will enlighten the world," (said the Saviour,) "concerning righteousness, because I go to my Father, and ye see me no more." The ascension of our blessed Saviour completed that work of righteousness which he wrought for the salvation of the world. "It becometh us" (said he) "to ful-

fil all righteousness." Accordingly, he did fulfil it. He obeyed his parents faithfully as a child, and his governors as a man. He submitted to every ordinance of the Mosaic ritual, and performed every duty of the Moral Law. In short, he not only offered a perfect atonement for sin, but a perfect obedience unto righteousness. God acknowledged this righteousness, when he raised him from the dead; and rewarded it, when he ascended into heaven. This is that accepted righteousness, in which there is no fault or blemish. Our own is an unworthy, unacceptable, unprofitable righteousness. This is that crown of righteousness, laid up for us with our Redeemer in heaven, which the Lord, the righteous Judge, shall give at that day to all who love his appearing. Hence it is, that the Holy Ghost will enlighten the world concerning righteousness, because our Saviour, who is emphatically called "the Lord our Righteousness," has gone to the Father, and we see him again no more till the last great day of account.

He will, lastly, enlighten the world concerning *judgment*.—The world has never been altogether without an apprehension of judgment to come. The expectation of that judgment has always formed a part of the religion even of heathens. But their conceptions respecting it were vague and erroneous. They had a confused notion as to what crimes would bring down condemnation at that tribunal, while they hoped that a very imperfect righteousness would ensure their acquittal. But the Holy Ghost overthrows this judgment, by substituting another. "He will enlighten the world concerning judgment, because the prince of this world is judged." The prince of this world—who had poisoned, and still poisons, the minds of men by delusive expectations, which lull them in a fatal security—is himself judged and condemned: and the

kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. Satan is represented, as contending with Christ for the empire of this world: the cause is tried before God; and satan, the usurping prince of this world, is cast out. This judgment took place, when the atonement of Christ was accepted; on which occasion he overcame the world, and the prince of it, and led the powers of hell in captivity, triumphing over them in his cross. And when the final judgment shall be passed on all the world, it will be seen not merely who have abstained from gross sins, and who have fallen into them, but who are on God's part, and who are on satan's; who have fled from all their sins, and acknowledged the sovereignty of a crucified Master, and who have given themselves up to the delusions of the evil one; who, in short, are they, that, being entangled in the sins of this world, have known nothing of the righteousness of a Saviour, and who are they that have forsaken their sins, and laid hold on that perfect Righteousness which alone can save them from the wrath to come. The former will go out with the prince, whom they have served, into everlasting destruction; while the latter will be received into the joy of their Lord and Master. Hence it is, that the Holy Ghost will enlighten the world concerning judgment, because the prince of this world is judged.

But, in fact, the Holy Ghost enlightens the world on these three momentous subjects, not only by correcting their views upon them, but by disposing them to think upon them at all: for there are few subjects on which men are naturally less inclined to reflect than sin, and righteousness, and judgment. But when the Spirit of God awakens the mind to a sense of its danger, when he kindles a desire to pray, and excites a serious concern for the business of salvation, the individual thinks on these

things: he thinks on them rightly: he is convinced of their reality and importance: and then the Holy Spirit of God is indeed a Comforter. A new light seems to break forth in the soul, by which it discerns the Father, as reconciled, and the Son, as the reconciler, and, casting all the burden of its sins upon him, from whom also it expects its righteousness, looks forward with anxious but lively hope, through the merits of Christ, to that future judgment, in which the final distinction will be made between the prince and adherents of this world, and the heirs through hope of a better.

C. C.

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*To the Editor of the Christian Observer.*

THOSE who are familiar with the writings of St. John, must have observed with what frequency and delight he dwells upon the love of God. At one time, contemplating it in its intrinsic magnitude and richness, he exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." At another, viewing it in its effect upon its recipients in enkindling a corresponding love towards its Author, he affirms, "We love him because he first loved us." And in order that this reflection of God's love to us may be seen in its native splendour, he shows that where in any man there exists true love to Christ, evinced by love for his ways, and a desire to obey his commandments, it is unnecessary and unscriptural to disquiet the mind with fears respecting Christ's love to him. "There is no fear," says he, "in love."

It is certain, however, that in other parts of holy writ, the fear of God is represented as the beginning of wisdom, and is enforced upon Christians with a sanctity and a solemnity that may at first sight appear somewhat at variance with the assertion of St. John. The



object of the present remarks is to point out the real nature of godly fear, by an attempt to reconcile these apparently contradictory assertions, and to show its practical, and even consoling, influence upon the mind of the believer in life and death.

The word used by St. John (*φοβος*) implies, and is frequently used to imply, agitating and distracting terror, and includes something of that state of mind which a slave feels towards a tyrannizing master. It is a servile horror and dread, and excludes every thing approaching towards affection. But the word rendered *fear* in another part of Scripture, where it is said, "Serve the Lord with *fear*," (Psalm ii. 11,) does not admit of the same interpretation, but exactly corresponds with the Greek words *αἰδώς* and *εὐλαβία*, in Heb. xii. 28. rendered in our version "*reverence*" and "*godly fear*." We have thus two descriptions of *fear*, not only distinct from, but strongly opposed to, each other; the one approaching to dread and confusion; the other mingled with the gentler and more attractive influence of love, and completing that lowly but truly honourable principle of the soul, which our Saviour described when he said, "Blessed are the poor in spirit." The former of these St. John declared inconsistent with Christian love; the latter the wisest of men pronounced to be "the beginning of wisdom." The nature of godly fear being thus ascertained, let us view it in its connexion with the sentiments and conduct of the Christian.

And, *first*, how does it operate as respects the contemplation of the *perfections and attributes of God*? God is omniscient; and the believer's fear of God therefore makes him keep strict watch over his inmost thoughts, as well as his outward actions; and though conscious of many an unwelcome intruder, he earnestly strives against temptation, and prays to his Father, who sees in secret, to cleanse him

from his most hidden faults. God is also omnipresent; and the believer, practically affected by this truth, remembers that "the angel of the Lord encampeth round about them that fear him, and delivereth them." The constant sentiment of his heart is, "Wherever I go, whatever I do, thou God seest me; and if thou art with me, though an host should encamp against me, I will fear no evil." Thus, in this Divine attribute, he finds not only a check against sin, but a rock of defence against temptation. So again, God is omnipotent; and they that have the fear of God before their eyes, entertain such a holy and reverential awe of his majesty and power, that they dare not offend him. That arm of power, they know, is lifted up against "all ungodliness of men;" and while the fear of it deters them from the commission of sin, it also strengthens them in the ways of holiness; for if God, who is all-powerful, be for us, who can be against us? Thus the fear of God has the effect of overcoming the fear of man. Again: God is just and holy; and the Christian, with the church triumphant in heaven, cries, "Who would not fear thee, O Lord, and glorify thy name, for thou only art holy?" And even when all these attributes of the Deity rush as it were upon the soul at once: they do not crush with terror the man who truly fears God; for how terrific soever they may be to the workers of iniquity, to the Christian they present a source of joy and confidence. The devils fear and tremble: he fears, and loves, and hopes.

Now, in what manner is this fear connected with *faith* in God? Those who fear God, must have first believed "that he is, and that he is a rewarder of them that diligently seek him." Job was an eminent example of faith and fear: "Though he slay me, yet will I trust in him." Thus, though faith is antecedent to this godly fear, they mutually support each other.

Again: how is the fear of God

connected with the duty of *love* to him? We love him because he first loved us; and it is this love, in union with the happiness arising from keeping his commandments, that prevents the believer committing those transgressions which tarnish the character of all who, while they profess to love Christ, are led astray by the fear of man, when they ought to be guided by the fear of God. Where the love of God is sincere, it will always be accompanied by the fear of God, because it will always excite the desire to please him, and consequently to abstain from all iniquity, and to *perfect holiness in the fear of the Lord*.

And how is the fear of God connected with the duty of *prayer* to God? They that worship God, must "worship him in spirit and in truth;" that is, in a manner somewhat suited to the glorious attributes of the Being they adore. They must therefore keep a strict watch over their thoughts, impressed with deep veneration while calling upon a God of spotless purity—of almighty power—of boundless wisdom—of consummate and eternal justice. Angels stand in awe before the Lord God of Hosts, when contemplating and adoring his great and glorious perfections, and, in an attitude of humility, cover their faces with their wings, crying "Holy—holy—holy." Where, then, is the human being who would presume to approach this Almighty Creator without feeling, or wishing to feel, something of this angelic awe humbling yet animating his heart?—"Thou, Lord, art worthy to be feared, and to be had in reverence of all them that approach thee;" and this reverential fear constitutes a sublime and a necessary part of the worship of his creatures. Unless a man can appeal to the Searcher of hearts and say, "Lord, thou knowest" that I fear as well as "I love thee," he is not a Christian, and can perform none of the duties of a Christian acceptably.

Lastly, how does this fear operate *in death*? In the immediate prospect of that awful event, the believer can rest his soul secure from the assaults of the last enemy only on the promises of God in Christ Jesus. Yet, as a proof of his not being a self-deceiver, and that he really possesses that renewed character to which those promises are attached, he finds comfort in the reflection, "I have set the Lord always before me;" that is, I have feared him; not indeed perfectly or meritoriously, but at least sincerely, and am therefore included in that gracious promise: "To you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall."

A READER.

*To the Editor of the Christian Observer.*

I OBSERVE in a periodical publication which has recently fallen into my hands, some remarks on the Jewish kingdom in Abyssinia, as mentioned by Bruce, and before noticed by Peter Heylin, (but see also Calmet's Dictionary, and Ludolph's History of Ethiopia, printed 1681, folio,) from which I apprehend that an opinion is likely to gain ground, that the descendants of the house of David are still remaining and distinguishable, and their genealogy publicly preserved. The consequence of this being generally credited, may be, that a *Pseudo Messiah* may arise, declaring himself to be the Son of David, for whose sake the sceptre has been preserved to Judah, *in the mountains of Abyssinia*, and thus not only many Jews, but even some Christians, may fall into the delusion. Our Lord's words, Matt. xxiv. 23, are very emphatical: "If any man say unto you," (my professed followers,) "*Lo here is Christ, or there—believe it not.*" It is evident that the persecutions of

the Jews from *Christian nations*, are closed, or are closing; consequently a great crisis may be looked for; nor can we believe that the powers of darkness behold with indifference the endeavours now in progress for illuminating a people hitherto long "sitting in darkness and the shadow of death." We have had painful specimens of what might seem an incredible, or at least an unaccountable, credulity, in a country so favoured as England with the light of science and religion, in the reception given to the reveries of Joanna Southcote and other impostors; and I am therefore anxious that no plausible foundation should be unsuspectingly laid for the future erection of such a delusion as that to which I have referred. That a number of Jews may *for ages* have resided in Abyssinia under a chief of their own nation, is a fact I am not disposed to question; but that this chief is a lineal descendant from *Solomon*, by a son of the Queen of Sheba, I consider equally fabulous with the

Arabian Tales, and the rabbinical stories concerning that prince.

When our Lord, in his discourse *to his disciples*, (Matt. xxiv.,) gives to them the warning to beware of impostors who should presume to appropriate to themselves *his name and character*, does it not imply that even *Christians* would be exposed to such a temptation, and that it would be one of no small danger? I am aware, indeed, that the passage refers to the events which accompanied and followed the siege of Jerusalem, when false Christs arose, and put to hazard the faith of the early Christians, as well as deluded numbers of their Jewish countrymen; but does not the spirit of the caution still apply? And may there not even now be reason to interpose a warning, especially since the affairs of the Jews begin to attract, and justly, a degree of attention hitherto unknown since the Apostles' days, lest satan, taking advantage of circumstances, should introduce unawares "*the deceivableness of unrighteousness*?"

E. M. B.

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### Miscellaneous.

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#### REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 632.)

Mobile, on the Gulf of Mexico,  
5d April, 1820.

It was with much regret that I left several kind and interesting friends whom I had met with at Charleston. Our last day there was Sunday; and the diminution of carriages at the church door evinced that the fashionable society was dispersing, and that many families had already retired to their plantations after the races. The places of worship appeared well filled; but many of the streets were noisy, and exhibited as little of a Sabbath scene as Hyde Park or Piccadilly. I was told also

that gambling was going on to a great extent, in a detached building belonging to the hotel where I was staying; but as I have sometimes heard the same rumour when staying at the York House in Bath, or an hotel in the west of London, let us hope (if we can) that it was, in both cases, a libellous report.—I was pleased to see the Slaves apparently enjoying themselves on this day in their best attire, and was astonished in observing the efforts they make to preserve as a body that self-respect which they know is not felt for them by their proprietors. They generally use Sir and Madam in addressing each other, make the most formal and particular inquiries after each other's fa-



milies. They frequently adopt the names of the families in which they live. Thus, the principal male servant in Col. F.'s family, is Col. F.; the principal female servant, Mrs. F.; while half a dozen Miss F.'s will give their names to as many chamber-maids, if they have them. In the evening I visited the prison, as I have done in most towns where I had the opportunity; but the turnkey was intoxicated, and I could obtain little information as to the general plan of management. The prisoners, I understood from an assistant, have a liberal allowance of meat, bread, and broth daily; but no work, and no instruction except from occasional visits of the clergy, of whom the Black ministers are the most assiduous. I saw one earnestly engaged in prayer with the Black prisoners, one of whom was just committed for the murder of his master. The Black are separated from the White prisoners, the male from the female, the greater from the lesser criminals. I saw and conversed with the murderer of Dr. Ramsay, the historian. I was told that the crime occurred under the following circumstances. The man having shot a lawyer whom he had retained on some business, Dr. Ramsay had given evidence that he was insane; which the maniac learning, watched an opportunity, and shot him also. He has been confined in prison ever since, and is a pitiable object. If you are as well acquainted with the character of Mrs. Ramsay as, from its uncommon excellence, I hope you are, you will be interested by this allusion to her husband. If you have never met with her "*Memoirs*," let me entreat you to forego no longer the gratification and improvement you can hardly fail to derive from them. They exhibit a character which will not shrink from a comparison with that of the most eminent female Christians of any age or country. Her father, Colonel Laurens, was President of the Congress during the

revolutionary war; and it is delightful to read the liberal and pacific sentiments which his letters to his daughter breathe at the very moment when his plantations were overrun by British soldiery, and the lives of himself and his family were in imminent danger. Surely it would tend greatly to increase our detestation of war and all its outrages, if we allowed our imagination to dwell more on the friendly sentiments which the liberal and Christian part of hostile nations often feel towards each other, at the very moment when public animosity and fury rage the loudest. In 1776, Colonel Laurens writes from Charleston, to his daughter, then in England—

"Act your part well, my dear: love God, and all things will work together for your good. It is melancholy to see the abuse of many good houses in this town, which are now made barracks for the country militia, who strip the paper hangings, chop wood upon parlour floors, and do a thousand improper acts. The men of war at Georgia have swept Mr. Arthur Middleton's plantation, upon Savannah river, of about sixty-five Negroes. Wright's savannah is within three or four miles of it; probably some solitary escaping man may come within two or three days to inform me of like mischiefs done there, and at Altamaha, by those Sabeans and Chaldeans. Be it so, I will say, Blessed be the name of the Lord. We must expect a visit from the British very soon. In these circumstances every man here holds his life by the most precarious tenure, and our friends abroad should prepare themselves for learning that we are numbered with the dead. You will in silence submit the future progress and final determination of events to the wise order of that superintending Being who holds the scales of justice in his hand. Your part will be to join with the sons and daughters of piety, and pray incessantly for peace;—

peace to all the world, especially the country in which you reside, (England,) and that to which you more particularly belong; and you will lament that it is your father's unhappy lot to be engaged in war, in civil war, God's severest scourge upon mankind."

These sentiments are worthy a Christian father, when addressing his Christian child; and cold and base must be that heart which could feel hostile to an enemy who could breathe them at such a moment of suffering and irritation.

We set out from Charleston on the 28th February, and arrived at Savannah on the afternoon of the 29th, travelling all night, and completing in the *mail stage* 110 miles in twenty-seven hours. On mounting our sorry vehicle, we found our equipage reduced to a peace establishment of two horses, and our stages were occasionally thirty miles long. We saw nothing particularly interesting in our route, except the cotton plantations, where the Negroes were hard at work under a broiling sun and a driver's lash. Experience had taught us not to trust to this deceitful climate; and we found all our sea coats insufficient to protect us against the excessive cold of the night. In passing through the swamps, we were enveloped in a thick mist, which, in summer, must be highly dangerous. Indeed our driver told us that on two stages on this road last autumn, they lost five drivers, who fell a sacrifice to fever. In the middle of the night I heard the howling of wolves; and when walking before the stage, as we approached Savannah, I started an alligator about six yards from me, which plunged off the road into some water. It was then as intensely hot as it had been cold a few nights before.

Savannah is situated on a river of the same name, and is laid out in long and very broad streets, which meet at right angles, and are lined with trees called "The Pride

of India." These trees are great favourites with the inhabitants; but they are too strongly associated in my mind with yellow fever, to be agreeable. The streets are unpaved: and except in the middle path, which is a heavy disagreeable sand, they are covered with grass. The horses, as in most of the towns in the south, are unshod.

The late fire has given the town a most desolate appearance, yet the inhabitants are most unwittingly running up *wooden* houses again with great rapidity. Fires are continually occurring in this country. A large one happened while I was at Savannah; another at Charleston; and we had a serious alarm at Washington. Brick houses, however, are daily becoming more common. In Charleston a person is stationed every night on the steeple of one of the churches, to watch and give the alarm in case of fire, as the *inhabitants are never free from the apprehension of an insurrection of the Slaves in the confusion of a premeditated or accidental conflagration*. The late fire in Savannah produced many instances of individual generosity, as well as proofs of general liberality in the other States. A letter of the Mayor, returning the New-York contribution, of nearly 3000*l.* because it was accompanied with a request that it might be impartially distributed among the *Black and White sufferers*, a request which implied a reflection which the southerners resented, was not generally approved. It shows, however, very strongly the sensitive state of feeling on the subject of slavery between the Northern and Southern States.

Of the society at Savannah I saw little, except of the merchants in their counting-houses; and, after spending a short time at an extensive rice plantation in the neighbourhood, I set off in the stage for Augusta on the 11th. My servant had gone forward the preceding day, when the stage was filled with gamblers returning in ill hu-

mour from Savannah, where the inhabitants, in consequence of their recent calamity, had decided that there should be no races.

In proceeding from the coast to Augusta, 200 miles in the interior, we pass for forty or fifty miles along a level plain; the greater part of which is covered with lofty forests of pine, oak, elm, tulip, plane, and walnut. About one third of this plain consists of immense swamps, which, interlocking with each other, form part of a long chain which stretches for several hundred miles along the coast of Georgia and the Carolinas, penetrating from ten to thirty miles into the interior. In these swamps, in addition to the trees above mentioned, you meet with cypress trees of an enormous growth, beech, maple, the magnolia grandiflora, azaleas, andromedas, stalmins, and a variety of flowering shrubs, whose names I would send you if I were a botanist. Soon after leaving the plain, you reach what are called the Sandhills, 200 to 300 feet above the level of the sea, when extensive forest plains and green savannahs, and occasional ascents of more or less abrupt elevation, succeed each other, until you approach Augusta. There you find yourself surrounded by immense cotton plantations, and all "the pomp and circumstance" of commerce; carts coming in from the country with cotton, and crowding the streets, or rather avenues, of this rural town; tradesmen and agents bustling about in different directions; wharfs loaded with bales; and steam-boats darkening the air with their black exhalations. At the hotel where I lodged, there were seventy persons daily at table; but General —, who was there with his lady and staff, gave me a polite invitation to join his party, of which I occasionally availed myself. On the 13th, I went to visit a very extensive and opulent cotton planter, a few miles from Augusta. I found him quite alone,

having come from Charleston to superintend his plantation for two or three weeks. He was a mile or two from home when I arrived, and a little Slave was sent to help me to find him in the woods. As the little fellow walked by the side of my horse, I asked him if there was any church that the Slaves attended on Sunday. He said no, there was none near enough, and he had never seen one. I asked him if he knew where people went to when they died, and was much affected by the simple, earnest look with which he pointed to the sky, as he replied, "To Fader dere."

I remained with my host till the following day, and found him very sensible and intelligent, and full of information with respect to the present and former state of the country. I enjoyed my *tête-à-tête* visit greatly; although the side-saddles which I saw in the log-stable, and the ladies' names in the books which composed the little library, occasionally seduced my imagination from our disquisitions on the expense of producing rice and cotton, to the reading and riding parties which were to give interest and animation to these sylvan solitudes as soon as the summer should drive the female part of the family from the city. The fact is, this residence is a wooden house with a convenient establishment, erected in one of the healthy spots which I have described as occasionally found in the pine barrens; and, although there appeared to be only just room for the house to stand, my host was regretting that a few trees had been unnecessarily cut down in his absence, and he had planted others in their room. I observed too that the vegetable matter under the trees was carefully raked together, in order to be removed; and with these precautions my host told me his family were able to spend the summer months there, while others were driven to town. He said if I would come back in the summer,



instead of finding him an old bachelor, I should see him with a merry family of twelve or fifteen young people about him. Scenes like these have greatly impressed my mind with the equitable character of the arrangements of Divine Providence as respects soil, climate, and similar allotments, in which good and bad, convenience and inconvenience, are usually blended; and also to reconcile me to the atmospheric vicissitudes of Old England, where, if we have not the bright sky and luscious fruits of some of the south-western parts of the United States, neither have we pine barrens and jungle exhalations winged with fever, and putrescency, and death.

After purchasing a couple of horses for myself and my servant, I left Augusta on the 17th, with the intention of proceeding overland to Mobile or New-Orleans. We were a little disconcerted, on rising early that morning, to find the rain falling in torrents. As it cleared up, however, about twelve o'clock, we determined to set out; and with our long-tailed grays, our saddle-bags, our blankets, and our pistols, we made, I assure you, no despicable appearance. After travelling about twenty-eight miles, we stopped for the night at Mrs. Harris's tavern, a small country inn by the way side. Two female Negroes were hand-picking cotton by the kitchen fire, where I took my seat, till I was unexpectedly invited to another room, where a fire had been made for me. The first question my landlady asked me was the price of cotton at Augusta; a question which was eagerly repeated wherever I stopped. Indeed, the fluctuations in this article came home to "the business and bosoms" of the poorest family, since every one is concerned more or less in its cultivation. While my hostess poured out my coffee, I asked her if there were any schools in the neighbourhood. She said, Oh, yes; that there was an aca-

demy to which her daughter went when cotton was thirty cents per pound; that she paid three hundred dollars per annum simply for board, and fifty more for learning the *pi-à-no*! but that, as cotton had fallen to fifteen cents, she could not afford to buy an instrument, and supposed her daughter must forget her music. I could not help thinking of the farmer Mrs. Hannah More mentions in her last work, who said he had "Frenched his daughter, and musicked her, and was now sending her to Paris."

We set off at six o'clock the next morning, and went twelve miles to breakfast. Here, as usual, I found several books on the chimney-piece; among which were a Bible, a Testament, a Hymn-book, a book of Geography, Kett's Elements, *Lord Byron's Poems*, and the Life of Harriet Newell,—the last of which I found, from a note in a blank page, was a gift from the minister of the neighbourhood to the landlord's wife. I mention these books, as they form a sort of average of those which you generally find lying about in the country inns, and which are frequently merely stragglers from no despicable library in the landlord's bedroom. A pleasing young woman, the innkeeper's wife, sat down to make breakfast for me; and I greatly enjoyed this quiet *tête-à-tête* in the country, after the promiscuous assemblage of sixty or seventy persons at the taverns in the towns. In stopping to breakfast, however, in the Southern States, you must never calculate on a detention of less than two hours, as your entertainers *will* prepare dishes of meat or poultry for you, and both *make* and *bake* the bread after your arrival.

In the evening, about five o'clock, after travelling thirty-three miles, we arrived at Mr. Shirens's, a neat quiet house, on the Ogechee river. Mr. Shirens is a cotton planter, a miller, a farmer, and an innkeeper. I took a letter of introduction to

him, which secured me a good reception. As the following day was Sunday, I remained with this good John Anderson and his helpmeet, and their two generations of children, till Monday, but was disappointed to find there would be no service at their church. The minister preaches three *Saturdays* and Sundays at three churches a few miles distant; but, on the fourth, which was unfortunately the case when I was there, he is beyond their limits. I found out, however, a Negro congregation, who were to assemble in the woods, of which I have already sent an account. In returning from the spot where we had assembled, I passed the church, where, as is usual on those Sundays on which there is no service, there was a meeting of the young persons in the neighbourhood, for the purpose of singing psalms. I did not join them, but counted ninety-five horses under the trees, nearly one half of them with side-saddles; and yet the country, in passing through it, seemed by no means thickly settled, our road being on a pine ridge; but the Americans, although enterprising and migratory, have a great aversion to walking.

In the evening three rough backwoodsmen arrived from the Mississippi with a wretched account of the roads; the bridges over the creeks having been almost all washed away, and the swamps being nearly impassable. Their horses were quite exhausted; and they strongly urged me not to attempt the expedition. Had I seen them before I set out, I should probably have been discouraged, as they appeared to be hardy, resolute, and experienced foresters; but I was now determined that nothing but very formidable obstacles should induce us to return. Heavy rains prevented our proceeding till eight o'clock the following morning; but we arrived at Milledgeville, the capital of Georgia, at half past five o'clock, thirty-six miles, after spending half an hour with Go-

vernor —, who has a good house a few miles distant. We found with him two travellers, quite exhausted, who told us that for many days they had to swim their horses over most of the flooded creeks on the road which we were going. The Governor said that the freshets had not been so great since the celebrated Yayoo freshet, more than twenty years ago. From my window at the inn at Milledgeville I saw the remains of a bridge which broke down a fortnight since with a wagon and six horses upon it, all of which were lost. The Oconee is here nearly twice as broad as the Lune under Lancaster Bridge.

At Milledgeville there is a very handsome prison or penitentiary, which would do credit even to Gloucester; but the critical situation of the flooded creeks rendered it imprudent to stay to inspect it. And here I recollect that I omitted to mention, that in the Charleston and Savannah jails, besides numerous pirates, there were many slaves in confinement for not giving their masters the wages they had earned. In order that you may understand this, it is necessary to tell you, that when a person has more Negroes than he can employ, he frequently either lets them out on hire, or sends them to seek employment, bringing him a proportion of what they earn. Sometimes he will set them to obtain for him a certain sum per week, and allow them to keep the remainder. You will be surprised to learn, that *children* who are thus situated, generally prefer chimney sweeping, as they can earn more by this than by any other employment; at least, so I was informed at Mr. —'s plantation, while reading to the ladies after supper the miseries of climbing boys in England, in the last Edinburgh Review,—not indeed to reconcile them to the miseries of slavery, but partly to show them that we do not expend all our critical castigation on their side of the Atlantic. This choice of the children does not speak much for

slavery, in which chimney-sweeping is an object of competition, in order, perhaps, to avoid the stripes which would ensue if the required sum was not earned and paid in to the master. Still the system of allowing the Slaves to select their own work, and to look out for employment for themselves, notwithstanding the frequent hardship and injustice attending it, is a great step toward emancipation, and an admirable preparative for it; and may we not regard it as one of the avenues through which the African will ultimately emerge from his degraded condition, and arrive at the full enjoyment of his violated rights. Surely the warmest and most prejudiced advocates of *perpetual slavery* will not contend that a man who is capable of taking care of his family while compelled to pay his owner a premium for permission to do so, will become less competent to manage his concerns when exonerated from the tax, or that he will relax in his efforts to improve his condition, because a stranger no longer divides with him the fruit of his toil. Experience will doubtless prove that slavery is a state which cannot very long consist with a general diffusion of that consciousness of their own strength with which the habit of self-dependence will inspire the Negroes, and which, when combined with a large numerical superiority, must ensure ultimate success to their struggles for freedom. Earnestly is it to be hoped, that long before the arrival of such a crisis, the humanity and justice, or, if not, the self-interest, of the master will spare all parties the horrors usually attendant on such struggles, by laying the foundation for a safe and beneficial emancipation.

We left Milledgeville at eight o'clock, on the 21st, and arrived at Fort Hawkins, 32 miles distant, at 4 o'clock in the afternoon. In the course of the day, we passed several settlements, and occasionally our eyes were regaled with a

few acres of peach trees in full blossom. The cleared land, however, seldom extended into the forest above a few hundred yards from the road, and occurred but at distant intervals. Towards evening we passed six wagons, conveying ninety Slaves belonging to General —, from his plantation in Georgia, to his settlement on the Cahawba in Alabama. I mention these little occurrences to put you more familiarly in possession of the habits of the country.

Fort Hawkins is a small quadrangle of wooden buildings, supposed, during the late war, to be of some importance in intimidating the Lower Creek Indians, some of whom took part with the British. The whole tract cleared for the fort, and a house of entertainment for travellers, is perhaps half a mile square; and from the fort the eye looks down on an unbroken mass of pine woods, which lose themselves on every side in the horizon about twenty miles distant.

We left Fort Hawkins at seven o'clock, on the 22d, having taken care to secure our breakfast, as we knew that we should not see a habitation till we arrived at our evening quarters. About a mile from Fort Hawkins we crossed the Oakmulgee, and entered the Indian nation of the Creeks. The Oakmulgee, in conjunction with the Oconee, forms the Altamaha, and is the last river we crossed which empties itself into the Atlantic. In the course of the day we passed some Indians with their guns and blankets, and several wagons of emigrants from Georgia and Carolina to Alabama. We also saw many gangs of Slaves whom their masters were transporting to Alabama and Mississippi, and met one party returning from New-Orleans to Georgia. We were astonished to meet this solitary party going against the stream. Their driver told me that their master had removed them to New-Orleans, where they arrived three days before Christmas. In less than a fortnight



he found he did not like the place, and ordered them back again to Georgia. They set out on the 1st January, and on the 22d March were only thus far on their way. In the course of the day we did not pass a single house or settlement; but our pine avenue was literally without interruption for thirty miles. We stopped at night on the banks of the Flint River, which, with the waters of the Chetahouche, forms the Apalachicola, which falls into the Gulf of Mexico.—Of our very interesting route from this place through the Indian nation to the white settlements in Alabama, I have sent you a long account in other letters. I forgot, however, to mention, that our host at Fort Bainbridge told me that he was living with his Indian wife among the Indians when the celebrated Indian warrior, Jecumseh, came more than 1000 miles, from the borders of Canada, to induce the Lower Creeks to promise to take up the hatchet, in behalf of the British, against the Americans and the Upper Creeks, whenever he should require it; that he was present at the midnight convocation of the chiefs which was held on the occasion, and which terminated, after a most impressive speech from Jecumseh, with a unanimous determination to take up the hatchet whenever he should call upon them; that this was at least a year before the declaration of the last war: That when war was declared, Jecumseh came again in great agitation, and induced them to muster their warriors and rush upon the American troops. It was to quell these internal and insidious foes, that the campaign was undertaken, during which the small stockaded mounds which I have mentioned, were thrown up in the Indian country by the Americans. It was with mingled sentiments of shame and regret that I reflected on the miseries which *we* have at different periods introduced into the very centre of America and Africa,

by exciting the Indian warrior and Negro king to precipitate their nations into the horrors of war; but I endeavoured to dispel these melancholy feelings by the recollection of our Bible and Missionary Societies, and of that faithful band of veterans who, through evil report and good report, amid occasional success and accumulated disappointment, still continue the undismayed, uncompromising advocates of injured Africa.

We bade adieu to the Indian nation on the evening of the 28th, crossing Lime Creek, the western boundary, in a boat. We had travelled that day about 40 miles, and had passed, as usual, many large parties of emigrants, from South Carolina and Georgia, and many gangs of slaves. Indeed, at the edges of the creeks, and on the banks of the rivers, we usually found a curious collection of sans soucis, sulkies, carts, Jersey wagons, heavy wagons, little planters, Indians, Negro horses, mules, and oxen; the women and little children sitting down frequently for one, two, or three, and sometimes for five or six hours, to work or play, while the men were engaged in the almost hopeless task of dragging or swimming their vehicles and baggage to the opposite side. Often a light carriage, with a fallow planter and his lady, would bring up the rear of a long cavalcade, and indicate the removal of a family of some wealth, who, allured by the rich lands of Alabama, or the sugar plantations on the Mississippi, had bidden adieu to the scenes of their youth, and undertaken a long and painful pilgrimage through the wilderness.

We left Lime Creek early on the 29th, and, after riding a few miles, arrived at Point Comfort; a fine cotton plantation, whose populous neighbourhood, and highly cultivated fields, reminded us that we were no longer travelling through a nation of hunters. Indeed, the appearance of oaks in the place of our pine woods, was indicative of a ma-

terial change in the soil ; and we soon opened on some of the beautiful prairies which you have frequently seen described, and which, as they were not large, reminded me of our meadows in the well wooded parts of England. As travellers, however, we paid dearly for the advantages offered to the landholders by the rich soil over which we were passing. Our road, which had hitherto been generally excellent for travelling on horseback, became as wretchedly bad ; and we passed through three swamps, which I feared would ruin our horses. They were about a mile long each ; but we estimated the fatigue of crossing any of them as equivalent to at least 15 or 20 miles of common travelling. They were overshadowed with beautiful but entangling trees, without any regular tract through the verdure which covered the thick clay in which our horses frequently stuck, as much at a loss where to take the next step, as how to extricate themselves from the last. Sometimes they had to scramble out of the deep mire upon the trunk of a fallen tree, from which they could not descend without again sinking on the other side. Sometimes we were so completely entangled in the vines, that we were compelled to dismount to cut our way out of the vegetable meshes in which we seemed to be entrapped. These swamps are ten times more formidable than even the flooded creeks, over two of which, in less than three miles, we had this day to have our horses swum by Indians, whose agility in the water is beautiful. The traveller himself is either conveyed over in a boat, or, if the creek is very narrow, crosses it on a large tree, which has been so dexterously felled as to fall across and form a tolerable bridge. We slept that night at a poor cabin just erected, and setting off early on the 30th, and passing by Pine Barren Spring, and two very bad swamps, stopped to breakfast at a solitary house, where our host's talkative daughter made

breakfast for us. She could not refrain the expression of her surprise at the sight of a White servant, having never seen one before, and was much more astonished when I told her that the White and Black servants in my country eat at the same table.

We arrived in the evening at a few palings which have dignified the place with the appellation of Fort Dale, where travellers are accommodated tolerably on a flourishing plantation. Our landlord was an intelligent man ; and among his books I saw the Bible, the Koran, a Hymn-book, Nicholson's Encyclopedia, Sterne, Burns, Cowper, Cœlebs, Camilla, and the Acts of the Alabama Legislature, of which he was a member. The next morning we breakfasted at a retired house 20 miles distant, kept by one of three families who came out of Georgia two years since to settle and to protect each other. The husband of one of the party has since been shot by the Indians in the woods. He died in three hours after he was found weltering in his blood, and was attended by the woman who gave me the account. The wife of another of the party was murdered by the Indians a few days afterward, when on a visit to some friends fifteen miles distant, where five women and four children were butchered and scalped ; and the house of the narrator was soon afterwards burnt to the ground by the same enemy, provoked probably by some injury or insult offered by travellers through their nation, which they would retaliate on the Whites whenever they had an opportunity. We passed in the afternoon by " Indian Path ;" and about twilight arrived at Murder Creek, a deep glen, where we took up our abode for the night. The name sounded rather terrific, after the dismal stories we had heard in the day ; but as the man and his wife, my servant, two travellers in a bed, and three in their blankets on the floor, all slept in the same room as myself, a single glance in any direction was suffi-

cient, with the aid of the glimmering of our wood fire, to dispel any fearful visions of the night. This little creek and valley derive their name from the murder of 18 or 20 Whites by the Indians, fifteen years since. They were camping out when the Indians fell upon them; and the scene of the massacre is marked out by a black stump in the garden.

We left Murder Creek by moonlight, at 4 o'clock on the 1st inst.; and passing by Burnt Corn, where we quitted the usual road to Mobile, we took the nearer but more solitary route to Blakeley. We breakfasted with a very pleasing family in the middle of the forest. They were the first whom I heard regret that they had quitted Georgia; they said that although they could do better here than in Georgia, the manners of their neighbours were rough and ill suited to their taste. They stated, however, that things were improving; that the laws respecting the observance of the Sabbath were enforced; and that they hoped much from the liberal provision made by Government, in the sale of the public lands, for an extensive school in the centre of every township of six miles square. Their children were attending *gratis* (as is customary) the school in their township, which is already established, although the population is as yet very scanty. The master, who teaches Latin, and, I believe, French, has a salary of 700 dollars per annum, and the neighbours are providing him with assistant tutors. This liberal provision for schools in all the newly settled countries, does great credit to the American Government; and it is impossible to estimate too highly its probable ultimate effects. Our host and his family gave us a little provision for the night; as they told us that we must not expect to get "a bite" for ourselves or our horses in less than fifty miles, and we had already travelled thirteen. Our road again lay through a most solitary pine barren on a high ridge. The only thing which

attracted my attention during the morning, was a finger-post of wood fastened to a tree and pointing down a grass path, and on which was written "To Pensacola." I felt more lonely and more distant from home at that moment, than at any time since I lost sight of my native shores. In the afternoon we were surprised by one of the most sublimely dreadful spectacles I ever beheld. Thousands of large pine trees lay torn and shattered on each other, only one in four or five having been left standing, by a dreadful hurricane which occurred a fortnight before, and the ravages of which extended nearly twelve miles. Some had been thrown down with such prodigious violence, that their thick trunks were broken into two or three pieces by the fall; others were splintered from the top nearly to the bottom; while others were lying on each other four or five thick, with their branches intertwin'd as if they had been torn up by the roots in a body. But it is in vain to attempt to describe the spectacle. I will only say, that the most dreadful tossing of the ocean never impressed me so strongly with the idea of uncontrollable power, as this magnificent scene of devastation. Our road was so completely buried that we had to hunt our track at some distance in the woods. My servant observed, "What a many hundred miles people in England would go to see such a sight!" It is such hurricanes as these that Volney describes, as twisting off and laying level the largest trees within the limits of their range; and he very aptly compares their course through the forest to that of a reaper through a field of wheat.

We had intended to stop at sunset, as in these latitudes there is little or no twilight; but as usual we could not persuade ourselves that the night would close upon us immediately, and the ground was so wet on the Table-land of the ridge, that we proceeded in order to discover a better place to rest for



the night, till we found ourselves benighted among the swamps, our horses sinking and stumbling, and frequently passing through water two or three feet deep, out of which we could scarcely see our way. The damps of the night in this watery region, prevented our alighting to try to make a fire, till the moon should enable us to proceed; and indeed we did not think it prudent to dismount, on account of the alligators, which abound here: we had about sunset passed very near one. Our ears were stunned with the frog concerts, which now and then arose, and depressed our spirits, by intimating that we were approaching another swamp, although it was too dark to see it. What different emotions the frog concerts in Africa excited in Mungo Park, who hailed them as symptoms of his approach to the water, for which he was panting. This was the first time I had really felt in an awkward situation, and my servant's spirits began to fail him. He told me afterwards, that for two hours, the perspiration was dropping from his face, and his knees were shaking as if he was in an ague; the more so as he was afraid that our pound of bacon, which was in his saddle-bag, would allure the alligators to him. We were suddenly surprised by a number of moving lights, which led us to suppose that some persons were scouring the forest; but we heard no noise: even when many of them appeared to be moving round us within a few yards' distance, all was silent when we stopped our horses. At last it flashed across my mind that these moving lights must proceed from the beautiful fire-flies we had often heard of, but which I had supposed were confined to the East. Even at such a moment I was delighted with their beauty, evanescent as it was; for they soon disappeared. Occasionally we were again deluded by a solitary fire-fly at a distance, which twinkled like a light from a cottage-window, and to which we

several times bent our steps, our spirits depressed by every successive disappointment.

At last, just as the moon rose, we reached an elevated spot, where we lighted our fire, toasted our bacon, and, after securing our horses by a little fence of saplings, lay down on our blankets under the trees with no common satisfaction.

We started before four o'clock the next morning, and breakfasted at a house about ten miles distant. The settlement was established about fifteen years since—the Indians, contrary to their usual custom, having permitted it: but although the owner had more than 2000 head of cattle grazing in the woods, he had neither milk nor butter to give us to our coffee. This is an extreme case; but it is not uncommon, in this part of the country, to be unable to procure either milk or butter where eighteen or twenty cows are kept, solid animal food being much preferred. Humboldt, you recollect, in the account of his journey from the mountains of Parapara to the banks of the Apure, mentions arriving at a farm where he was told of herds of several thousand cows grazing in the steppes; and yet he asked in vain for a bowl of milk. At the house where we breakfasted, we saw the skin of a bear drying in the sun: seven miles farther we passed a large panther, or tiger, as it is called, which had been lately killed and stuffed. At the next house was the skin of a rattle-snake, which the woman who lived there had killed a few nights before. At this retired house we were detained two or three hours, by a violent thunder storm, with extremely heavy rain. As soon as the rain abated we set off again to Blakeley, which we were anxious to reach, as it was Saturday night. Indeed, for the last three days we had travelled forty-five miles each day, in order to arrive before Sunday; but to our disappointment, we found there was no church or meeting there of any

description: and we accordingly crossed the bay in the morning to go to church at this place, [Mobile,] where we were equally disappointed; for, to the disgrace of Protestant America, no place of worship is established here except a Catholic church, built by the French or Spanish.

I am, &c.

(*To be continued.*)

*To the Editor of the Christian Observer.*

A VICAR of a country parish, who is desirous of establishing a small parochial library, would be much obliged to any correspondent of the *Christian Observer*, who is practically conversant with the details of the subject, to give him and others similarly circumstanced, the result of his experience respecting that prime point, the choice of books. The Society for promoting Christian Knowledge has laudably patronized this great object; and many excellent and invaluable publications appear on its list; but the writer has many doubts as to the propriety of its exclusive plan, which allows of no other works being admitted into the same library with those from Bartlett's Buildings. Who would exclude, for example, the Cheap Repository Tracts, or Mr. Watkins's Tracts, or many of the Bristol Tracts, &c.? Is there any select but sufficiently extensive and varied list extant, of cheap, scriptural, and popularly interesting books and tracts fit for the purpose; such as a judicious Christian and clergyman can cordially recommend, and which his parishioners are likely to be gratified with, and to read "to their souls' health?"

A COUNTRY VICAR.

*To the Editor of the Christian Observer.*

HAVING frequently observed, in your pages, that many questions difficult to answer accurately, but involving great practical conse-

quences, have received able and early attention from your correspondents, I am encouraged to propose the following queries, which appear to me of great importance to Christians in this highly intellectual age; and the solution of which will go far towards settling, without much controversy, some questions which greatly divide the opinions of professedly religious persons.

1. How far, consistently with the spiritual-mindedness and self-denial required by the Gospel, and with a conscientious regard to its *active* duties, may the love of intellectual pursuits, and the admiration of literary talents, be safely allowed?

2. Supposing a person's natural taste to be chiefly for those branches of literature, which, however adorned by eminent talent, can, in point of fact, be considered only as *elegant*; and that the pleasures thence arising, are those exclusively of a contemplative kind, abstracted from surrounding objects, and opposed to the existing realities of life; what is the extent of sacrifice required by religion?

In this query, I do not include *novels*; though I should perhaps allow *quidquid valeant* for the few splendid exceptions to their general worthlessness. The literature here alluded to is of a more intellectual and refined character.

3. How far is it allowable to study and admire, though only in a *literary* point of view, those writers who have expended the treasures of an elevated intellect on trifling—of course, I exclude morally bad—subjects?

4. Keeping in view the inherent depravity, and, in a religious sense, the nothingness of man, what is the sober estimate we may form of human talent; and what is the degree of admiration with which we may legitimately regard mental attainments?

I cherish the hope that these queries will be answered by some one who has known by experience, or learned by observation, the fre-

quent struggles between conviction and inclination, and who is aware how real and formidable a barrier is often presented to the reception of the Gospel, in its simplicity and purity, where the creations of fancy, the refinements of sentiment, and the dignity of intellect, have been long and exclusively idolized.

A YOUNG INQUIRER.

*To the Editor of the Christian Observer.*

It appears that you have mistaken the late Sir James Stonhouse's views respecting a clergyman's obligation to read the Swearing Act on the days appointed for that purpose by the legislature; and your error perhaps may have arisen from an ambiguous expression in my letter to you on the subject, in your Number for May, 1820. I trust, therefore, your usual candour will allow me to rectify your mistake, and to explain myself, if I have been the occasion of it. You have remarked (vol. xix. p. 360,) that Sir James Stonhouse "has furnished a mode of evading the law altogether;" and in your last Number (page 672,) you have spoken of "Sir James Stonhouse's celebrated receipt for evading the requisition in the case of the Act against profane Swearing." This representation the facts of the case will not justify. Allow me to say, that the worthy and reverend Baronet always showed the greatest attachment to church and state, and to the regular observance of forms and order; and that he neither provided the receipt for the evasion of the law nor recommended it. He always required his curate to read an abridgment of the Act, and recommended me to do the same, agreeably to the advice given in his Hints to a Curate. This he considered sufficient *in foro conscientiae*, and as complying with the *spirit* of the law. His telling me that I needed not fear the penalty of the law, as it was a mere nullity, was not to furnish me with a reason why I should

omit to read the Act, or even why an abridgment only of it should be read, but the mere incidental statement of a fact; though I readily admit, from the connexion in which the words stand, that you may naturally have understood them in the former sense. Sir James Stonhouse was very ready with interesting and appropriate anecdotes on almost all subjects and occasions. But from the anecdote related by him at the time referred to, and from the conclusion connected with it, that a clergyman is not liable to any penalty for omitting to read the Act in question, the inference was never drawn by me, nor ought to be by another, that Sir James gave a reason for the evasion of the law, or that he meant to approve of such evasion. In fact, he not only recommended but enjoined me to read the Act, or an abridgment of it, at every stated period. The latter mode he preferred, not because the penalty might be evaded, for that might equally be effected by a total omission, but because, in his judgment, it was sufficient to fulfil the spirit, and to answer every valuable end of the intention, of the Act.

The principal reason of my former communication to you on this subject was, to prevent clergymen from being *illegally* fined; as it had previously appeared in the public papers, that several had been obliged to pay the penalty of five pounds, on the prosecution of some common and unprincipled informers. For surely no one can approve of a magistrate's levying a penalty under circumstances in which the law will not bear him out. Would it not, however, be a very unfair and illegitimate inference, to assert that the omission of reading the Act was approved or justified by me, merely because, through your valuable and extensively circulated work, I have made public (what does not appear previously to have been generally known) the clergyman's indemnity on the subject? Whe-



ther, however, the Act against profane Swearing, in the whole or in part, be now generally read or not, I cannot positively determine; but as far as my observation or inquiries for several years past, in four different diocesses, have enabled me to judge, I am induced to believe that it is not.

It is a fact, sir, that according to the literal requisition of the law, a clergyman is under the obligation of reading between the 29th of September and the 29th of December, in this year, the Marriage Act three times, the Act against profane Swearing twice, and the King's Proclamation against Vice and Profaneness twice. These seven readings in fourteen Sundays, will occupy, if intelligibly and distinctly delivered, at least on an average seven half hours. What then is a clergyman to do? That he is to abridge or hurry over the service of the church, I suppose will not be admitted by any who entertain just sentiments respecting the worship of God. Is he then to lengthen the two hours' morning service by the addition of another half hour? Or is he to omit his sermon, or to shorten his usual discourse of half an hour or forty minutes, to twelve or fifteen minutes? Or is he to read the documents in question so rapidly as to show a contempt for them or to render them unintelligible? Or is he to be condemned if, according to Sir James Stonhouse's advice, he judges that he can fulfil the spirit of the law *in foro conscientiae*, by abridging and delivering the substance of the acts free from the repetitions and technicalities of legal language? Or, finally, may he read these documents *after* the sermon, leaving it to the option of individuals in the congregation, whether or not they will remain to hear them?—In every point of view, a conscientious clergyman is surrounded with difficulties and embarrassments, and the attention of the people is abstracted from the essentials of religion, and the spiritual service of the Sabbath, to the

consideration of an Act of Parliament, which, however important in itself, is not calculated to afford any essential benefit by its recitation in a congregation assembled together for the worship of God. The generality of persons would undoubtedly obtain more information on the provisions of the new Marriage Act, by a *vivâ voce* conversation of five minutes with a clergyman, than they would be likely to procure by its recitation six times in the church. On the whole, therefore, I cannot doubt that your readers in general will approve of your views, Mr. Editor, and think it "very desirable that some of the members of our houses of parliament should exert vigilant attention, to prevent the introduction of clauses of this nature into the bills brought before the legislature."

I am, sir, yours, &c.

Olney, Bucks. G. H.

\* \* We have readily admitted G. H.'s explanatory letter. Nothing certainly was further from our intention than to inculcate the late Sir James Stonhouse, whose "attachment to church and state, and to the regular observance of forms and order," we as cordially acknowledge as our correspondent. His life was truly exemplary, and his publications are highly useful. Our remarks related solely to his statement above referred to, and not to his *intention* in making it. His object, it appears, was simply to shelter a clergyman from the punitive consequences of not having literally complied with the statute; but the statement has been very widely construed so as to encourage a wilful and systematic violation of the law, in the expectation of impunity by means of a mere technical objection. With this *inference* we are at variance *in all its parts*; for first, even allowing, for the sake of argument, that a Christian is justified in wilfully and habitually violating a law not enjoining any thing sinful, still, if informed against, and found guilty, we doubt whether he

can conscientiously urge a mere quibble to escape the penalty to which he is justly liable, and to which he ought, we think, peaceably to submit. We further thought, and still think, that the inference is as unsound in law as it is exceptionable in casuistry. The statute is *not*, as G. H. supposes, a "mere nullity;" nor are clergymen mulcted under it "illegally fined;" for, with every deference to Sir J. Stonhouse as well as to our correspondent, we submit that the magistrates *are* authorized to receive the amount of the penalty, and to appropriate it in the same way as the other fines in the same Act are to be appropriated; and that, had they done so in the case mentioned by Dr. Stonhouse, they would without doubt have been indemnified by the higher judicial authorities. Indeed, in the present enlightened state of the magistracy, we question whether a bench of justices would be weak enough to be terrified by the demand for a receipt into a relinquishment of a legal fine, notwithstanding the solitary instance above referred to. A similar notion (which was the occasion of our alluding to the subject) has, it seems, been taken up in some quarters, respecting the provision for reading the Marriage Act; which, it has been alleged, may be evaded, because no particular penalty happens to be prescribed; and our object was merely to state, that both opinions are not only legally unsound, but, *as we think*, morally exceptionable. Still we strongly feel the inconveniences mentioned by G. H., and sincerely lament that acts should from time to time be passed, calculated, though unintentionally, to interfere with the spiritual character of Divine worship: we have, however, no hesitation in saying, that, *if there be no other alternative*, a clergyman had much better even omit his sermon than break the laws of his country. At the same time, we do not contend that there is no alternative; or that general desuetude, and the tacit con-

sent of all parties, may not be a valid argument for omitting the reading of certain forms required by laws, which, in point of fact, (like a long list of commercial enactments some time since repealed *en masse*,) have become obsolete. The clergy may perhaps, and indeed *must*, be allowed to use some discretion on these subjects; as, for instance, in the case of certain of the canons which custom has superseded; and many of them may possibly feel satisfied in their conscience, that general desuetude, not to mention public inconvenience, forms as valid a reason for omitting to read the Swearing Act as for not using the "Bidding Prayer" before their sermons, as enjoined by canon 55, or not wearing "priests' cloaks in their journeys," or "cassocks in public," as commanded in canon 74. But let this be as it may, for the *general position* we contend, that Christians are bound to keep the laws, "not only for wrath but for conscience sake," and are not justified in the breach of them, in the mere hope of impunity by means of a legal quibble. And even in the case of requisitions as little expedient in the general estimation as those immediately in question, we have known not a few pious and judicious clergymen, who have contended that the reading of the laws against profaneness, &c. is a great public benefit, and, if followed up by a short sermon on the subject, so as to enforce the enactments of a Christian legislature by the mandates of the "King of kings," is calculated to make a deep and salutary impression on a congregation. The general feeling of the clergy, as gathered from their practice, is certainly not thus favourable to the useful effect of these so frequently recurring provisions; and this being the case, would it not be advisable for them at once to petition Parliament, or for the bishops to bring in a bill to settle the question, rather than that their minds should continue thus painfully agitated by these moral and legal difficulties?

## Review of New Publications.

*The Life of the Rev. Thomas Scott,  
&c. &c.*

(Concluded from p. 656.)

WE come now to the period of Mr. Scott's acceptance of the living of Aston Sandford; an event which finally removed him from the tumult and bustle of London, to the retirement of a country life.

On the death of Mr. Madan, who had alone borne the title of Chaplain at the Lock, Mr. De Coetlogon and Mr. Scott were appointed joint chaplains, instead of evening and morning preachers. Mr. Scott was, on 'some accounts, into which it is unnecessary to enter, dissatisfied with this arrangement: and the living of Aston Sandford, which was in the gift of a friend, being offered to him, he readily accepted it. About this period, it was resolved at the Lock that there should be only one chaplain: party spirit seems, as usual, to have been busily at work on the occasion: to save appearances, both the chaplains were consequently discharged, and on the 25th March, 1800, Mr. Scott was re-elected.

This new engagement, however, did not decide him for a continued residence in London. On the contrary, after due consideration, he determined to resign the situation as soon as it could be transferred into the hands of an improved successor.

We hear much of the vast opulence of the clergy; and some radicals argue as if a gown were little else than a cloak to cover an enormous income. Mr. Scott certainly was not obnoxious to this charge: so straitened were his circumstances, after he was in possession of his living, that without the generosity of friends he must have been subjected to most serious and painful inconvenience. It deserves to be recorded, that the assistance which

he received from one family arose from the kind attention which he had shown to a poor person under heavy affliction: and he states the fact as a remarkable illustration of the text, *He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.*

"During the whole time," observes Mr. Scott, "that I was at the Lock, and indeed for some years before, the receipts from the chapel were small, compared with what they had formerly been; and, in this way, I was but unsuccessful in my attempts to serve the charity. But, if the vulgar proverb, 'A penny saved is a penny gained,' be founded in truth, I must take more credit to myself, in respect to the finances, than has been allowed me. Perhaps it would be found, if the case were fully investigated, that as many hundreds were saved annually, in the management of the institution, by those friends whose plans I supported, and aided by measures more appropriately my own, as fell short in the income from the chapel, at its lowest depression. This, at least, is certain, though but little known, that in the dearest times, when bread (the main article of provision in the hospital) was four times the price, and other articles of consumption double the price they had been, more patients were cured, and the charity had more resources, than in the 'golden days,' when the income of the chapel was three times as great.

"When I was appointed sole chaplain, doleful forebodings were expressed of the ruinous consequences which must follow: but, by a concurrence of circumstances, the single year that I continued in that situation was peculiarly productive both to the Hospital and the Asylum; and I left the united charities much richer at the end of the term, than they were at its commencement.

"I would only add on this subject, that I can rejoice in the testimony of my conscience before God, that I uniformly did my best, often amidst many censures, and against much opposition,



to promote the secular interests of the charities, as far as was consistent with the great object of both them and the chapel—bringing sinners to repentance and salvation; and that I never suffered my own gratification, ease, interest, or credit, to warp me from that line of conduct which I deemed incumbent on me: and that, at least, I was enabled to defeat very many attempts, the success of which, it was afterwards allowed, would have been highly detrimental." pp. 366, 367.

The village of Aston Sandford, to which he removed in the spring of 1803, is one of the smallest in the kingdom. It consists of the parsonage, which Mr. Scott recently rebuilt, of two farm houses, and a few labourers' cottages; the population being about seventy persons, young and old; without ale-house, shop, or mechanic of any kind: a singular field of labour, it may be thought, for a man of his activity and powers! There was, however, some opportunity for usefulness; and the leisure which he possessed, by his exemption from parochial duties, was employed to valuable purposes.

In addition to his publications during this period, including the collection of his theological works in five volumes octavo, he here commenced, and for seven years carried forward, an undertaking of great importance and utility—the instruction of the persons preparing to go out as missionaries from the Church Missionary Society. This employment, in the year 1814, from the declining state of his health, and other causes, he was induced to give up.

"The persons who came under his instruction in this capacity were several of them Englishmen, who have since received ordination; but the majority were Germans, in general Lutheran clergymen. All of them went forth as missionaries into the heathen world, and most of them are now usefully employed in that character; though some have died in the service. The sentiments of grateful and affectionate veneration which they, without exception, conceived for their instructor, were publicly

testified by them, as they successively took leave of the society to repair to the stations assigned them; and were more privately expressed in the correspondence, which, as opportunity offered, they afterwards kept up with him.

"The progress which they made in their studies was highly creditable; in some instances remarkable. I remember to have visited Aston, when four of them, who had come to my father with scarcely any knowledge of language beyond their mother tongue, were reading Cicero and Horace, the Greek tragedians, the Hebrew prophets, and the koran, (Arabic,) all in the originals." pp. 374, 375.

We cannot but pause for one moment to notice the extraordinary energy of a man, who, at the age of more than threescore years, could begin learning Arabic and Susoo. It is an instance of resolution seldom to be paralleled; and especially when we bear in mind the high motives by which he was actuated: his object was not to acquire literary distinctions, but simply and solely to do good.

Concerning the general effect of his ministerial labours at Aston, his biographer tells us—

"Upon the whole, he found it a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather, indeed, the state of the roads was such that a great number of his hearers were unable to reach the church; and, on various accounts, the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him. Yet, in general, the church was well attended, and much good was done. Many careless and worldly persons, and not a few who had led even profligate lives, were 'converted from the error of their ways,' and 'brought forth fruits meet for repentance:' and a considerable body of evidently pious and well-instructed Christians was formed around him: though he had to lament, and did

deeply lament over many even of his nearest neighbours, who still held out against all his admonitions and his prayers. Nor was this all: by the earnest and active character of his united piety and benevolence, an impression was made on the surrounding neighbourhood; an interest was excited in behalf of religious institutions; schools were established, and associations formed for the relief of the sick and needy, where previously no such things had been thought of. To stir up Christians 'to improve their talents' was a prominent object of his instructions; and, while he set them so eminent an example of the duty inculcated, 'his labour was not,' and could not be, 'in vain in the Lord.'" pp. 381, 382.

From the series of letters belonging to the period of the last chapter we must content ourselves with a single extract. His son has judiciously divided them into three parts: one on the Work of the Ministry; the second on Provision for Families and the Education of Children, particularly those of Ministers; the third, which presents him to us in a peculiarly amiable view, on the Death of Children and near Friends. We select from the first.

"Perhaps, at first setting out, you might be ready to think that a style of preaching, which was generally acceptable to pious people, was all that needs be aimed at; and that success would follow of course. It may be needful for you to learn, that pious persons hear more for themselves than for their unconverted neighbours; and that you must risk dissatisfying some of them, if you would declare the whole counsel of God, and keep yourself pure from the blood of all men. Perhaps you looked at some individuals as models, and too much proposed imitating them; though rather cramping the energy of your spirit by so doing. I say *perhaps* in these things, merely to excite a question. But my prevalent opinion is, that you are useful, but do not see the effect. Even at Ravenstone I remember complaining in a new-year's sermon, that for a whole twelvemonth I had seen no fruit of my preaching: yet it appeared, within the course of the next twelvemonth, that not less than ten or twelve had been brought to con-

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sider their ways, during that discouraging year; besides others, I trust, that I did not know of. 'Cast thy bread on the waters, and it shall be found after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou canst not tell which shall prosper, or whether both shall be alike good.' Endeavour, by laying open the holy law very particularly, to follow men into all the parts of their lives, and actions, and thoughts. Dwell much on the nature and effects of regeneration, repentance, faith; and on the peculiarities of the Gospel, especially the love of Christ. Pray much for direction, assistance, and a blessing; and for simplicity of intention and dependence. Try not to be stationary; but 'to bring forth things new, as well as old; that your profiting may appear unto all;' and wait patiently in this way." pp. 386, 387.

From the narrowness of his income, Mr. Scott must have generally found great difficulty to meet the various demands upon him. His publications had hitherto served rather to involve him in additional embarrassment than to increase his resources: but he confidently anticipated an effectual relief by the sale of his Commentary. "What I am to receive," he says, "with what my bookseller will owe me, will nearly cover all my debts; and it is high time that, on the one hand, my borrowed money should be paid off; and on the other, that I should disembarass myself of worldly cares, and set my house in order, that I may be ready when my summons comes." He found, however, on winding up his accounts, an alarming deficiency. Great quantities of his books, especially of the works in five volumes, which he supposed to have been sold, were still in the printers' warehouses; and, without more immediate and very considerable assistance, it seemed impossible for him to escape from his pressing difficulties. He appears to have been much affected by this unexpected discovery; and particularly "as he charged himself with actual though unconscious injustice, in

disposing, in various ways, on the ground of the erroneous calculation of his property, of sums which now turned out not to be his own; and amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus, perhaps, leaving a stigma upon his character and profession." (p. 414.) The only plan to be adopted on this emergency was to state the case to a few friends, and, if possible, to procure a sale for those theological works which were now lying as waste paper in the warehouse. This plan was followed, and the case was most promptly and most effectually answered. An individual alone, the Rev. C. Simeon, very soon forwarded to him nearly 600*l.* *as a present*, from some friends at Cambridge, besides a considerable sum for books, accompanied by a letter which must instantly have removed every feeling of anxiety from his mind. Many others readily came forward on the occasion, some of them resident in places where Mr. Scott was personally unknown. The demand for his books, as we remember to have heard at the time, was so great, that the binder could scarcely prepare them fast enough to meet it; and he was soon placed in easier circumstances than he had probably been at any former period of his life. It is really delightful to read this interesting narrative; and the use made of it by the venerable man to confirm his trust in the goodness and providence of God, is precisely that which every Christian would wish, under such circumstances, to perceive. It is mainly on this account, that we are desirous to let this venerable man speak for himself.

"You will doubtless," he writes to his biographer, "be astonished at the contents of this letter. The letter which I wrote to Mr. —, for Mr. Simeon to see, from some circumstances seemed likely to produce me a few subscribers; and I expected little more. . . . Had I received Mr. S.'s letter before I began issuing my circulars, I

should have paused; but many were previously sent. I had only one hundred printed. . . . I was low last week; but not so much about my affairs, as that I had written so fully to —, who, I thought, would much censure me; and because I could not, on a review of many past years, but deeply condemn many things in myself. And, when I received Mr. Simeon's letter, and the bill for so large a sum, I was at first so overwhelmed with shame at my own unbelief and distrust, that I felt lower than ever. But I hope the Lord's goodness, and the kindness of unexpected friends, will shame us both, and all, out of distrust and unbelief. I have not been 'too disinterested,' &c.

"To his second son, January 17, 1814: 'I have received in all from different quarters, and from those of whom I had never heard the name . . . quite enough to pay all my debts: and, as I have reason to think, that most, if not all, the copies of the works will be disposed of, I now have all and abound; except that I want more thankfulness to God and man. I have even declined some offers made me . . . I hope mine will be considered as an adjudged case, to encourage faith in God's providence, in those who are employed in his work.'

"To myself, again, February 14, 1814: 'I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S. . . . Since then money has been sent me, with the most cordial respectful letters, from persons of whom I never heard: among the rest, 20*l.* from a Quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born! and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters while my need was not urgent, when it is how easily the Lord can do more for me than all my plans could have done in a course of years, and in a manner which tends to make my publications more known and circulated; and, I verily believe, without in any degree deducting from my character. Oh that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go



on in the work of the Lord, without anxiety on this ground! Serve him by the day, and trust him by the day: never flinch a service because nothing is paid for it: and when you want it in reality, you or yours, he will pay it. David Brown did much *gratis* in India: the East India Company raised a monument for the old bachelor Swartz; but they made provision for Mr. B.'s large family!...

"Among other things, I received a most friendly letter from Mr. Richardson, inquiring into my circumstances, of which friends at York had received some report. I stated, that I had all and abounded, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received 115*l.* as a present!—I have had 350*l.* from Bristol, where I thought my rudeness had given offence; besides orders for a hundred copies of the works!"

"Another letter to my brother, ten days afterwards, states, that Mr. Cooke had remitted 200*l.* more from Bristol! and my father adds in a postscript—

"February 25, 1814. I have received at least 2000*l.* as presents in little more than two months, besides the sale of books! You see how easily God can provide. Trust in the Lord, and do good; dwell in the land, and verily thou shalt be fed. You cannot do a better service to the world, than by bequeathing to it a well-educated family. Let this be your care; the rest will be the Lord's." pp. 418—420.

So practical was his principle of trust in God! so unreservedly did he act upon it, and so abundantly was it blessed!

During his remaining years, he was, on account of increasing infirmities, confined to the immediate neighbourhood of his home, and almost entirely to his own village. Still, however, the powers of his mind retained all their vigour; and he never ceased to employ his pen till that period arrived, when he could work no longer.

The letters which he wrote in the interval, previously to his last illness, form a considerable part of the 15th chapter. It might be sufficient to say of them, they are of the same character with those which

appear in the former part of the volume: there is the same deep seriousness of mind, the same unre-mitted attention to objects of the highest importance, the same holy confidence in the promises of God, the same kindness of disposition, which we have previously witnessed. He seemed to live merely to do good; and was anxious only, that when his Lord should come, he should find him "so doing." The great principles by which he was actuated, were the same which had so long and so happily influenced his mind; but we feel, on perusing these pages, as if our later intercourse with this good man was yet more interesting than that which had gone before, and as if the nearer he approached to his everlasting home, the more affectionate were his regards, and the more elevating and attractive were his observations.

The passages which we subjoin are extracted from his letters. We deem it unnecessary to explain the occasions on which they were written: it is sufficient that they unfold to us the mind and character of the writer, and convey at the same time some lessons which are well worthy to be remembered.

"I cannot express," he says, "how much the death of Mr. H. Thornton affects me; even as the death of some near relation. I feel low and grieved whenever I think of it: but the Lord is wise and faithful. The Lord reward upon his fatherless children all his kindness to me and mine!—As far as either your concerns or mine are implicated, it is a fresh lesson on the admonition, Cease ye from man, whose breath is in his nostrils. When the rush-light in my chamber goes out, it is dark; but that darkness leads me to expect the dawn and the sun. All things will be right at last, if we be right. Nothing is of much consequence but eternity." p. 452.

"March 7, 1814. I am much obliged to you for your kind inquiries after my health, and to all my friends who pray for me in this respect: but I especially need and value prayer for me, that I may be carried through the last stage of

my pilgrimage, in a manner which may adorn and honour the Gospel of God our Saviour.

".... I am enabled to spend almost as much time in my studies, and with my pen, as heretofore; and to officiate in my little church as formerly. Indeed I wish I were as well able in mind as in body, to answer the inquiry which you so reluctantly propose to me; but this is by no means the case. All my experience, and observation, and study, wholly fail to teach me how to keep together a congregation, which is prejudiced against some part of that instruction which faithfulness renders it my duty to inculcate. It seems to me as hopeless, as to give the farmer counsel how he may use his fan, and yet not lessen the heap of corn and chaff on his barn-floor. Even in respect of opinions about adult baptism, introduced lately in my little congregation, all the plans which I have devised seem wholly to fail, in respect of keeping together even those who received their first religious impressions under my ministry. I have prayed much respecting it, and varied my plans: but yet my people continue to leave me; especially the newly-awakened, who, I fear, go to be lulled asleep again by immersion, and joining a Baptist congregation in the next village. ....

"In all cases, as far as my experience and observation reach, they who have received partial religious instruction, and, as it were, made up their minds to it, will hear a new minister so long as he tells them what they already know or believe. This is the standard by which they try his doctrine: but, if he attempts to rectify their errors, however manifest, and with whatever ability and candour he does it; or to instruct their ignorance, however palpable; they will take offence, and probably forsake his ministry; accusing him of some deviation from sound doctrine, as their reason for so doing. Yet without their errors be rectified, or their deficiencies supplied, or their characters improved, their attendance is wholly in vain." pp. 486, 487.

"I have, for many years, when assailed by harassing mental temptations, taken occasion from them to leave, as it were, my own personal concerns, and to enlarge especially, after, or even during their prevalence, in supplications for the extension of the kingdom of Christ, and for the subversion of that

of satan; subjoining a sort of earnest request, to be enabled to be revenged on these enemies, by more vigorous and successful efforts in the cause of God. . . Temptations follow tempers; and satan has awfully prevailed against some persons of a reasoning turn of mind.—Such things used to harass me much more than they do at present; I would hope because I take a better method of getting deliverance from them. . . In general I consider them as temptations to unbelief, contrary to the fullest proof conceivable; the remains of the scepticism of our hearts, wrought upon by satanical influence, as the waves of the sea are by the wind; and to be overcome only by the sword of the Spirit, which is the word of God—THUS IT IS WRITTEN; and by earnest prayer, *Πρόσθες μοι πίστιν*, Increase my faith! Help mine unbelief! . . . I every day find cause to bless God for protection from the assaults of these enemies in this respect; of which I formerly had dire experience. 'O make strong thine hedge about me!'—(Job. i. 10.)" pp. 440, 441.

"May 9, 1816. I am quite a prisoner in this place; but can reach the church, and preach nearly as usual. I can also write, and read, and study, many hours in a day; but always uneasy and weary. My sight, however, and my faculties seem unimpaired; though I hear badly, walk clumsily and with pain, and do not suppose I shall ever try to ride more. I have, however, numerous and most valuable mercies, and only need a more holy and thankful heart. I am now in my seventieth year; and have outlived almost all who were my contemporaries, and many of my juniors, in the ministry. . . All my care and prayers about my own children in this respect (their conversion) are transferred to my sixteen grand-children. . . I desire, and, I trust, shall not in vain desire, the help of your prayers, both for them and myself—that I may close well. . . . It might be expected that I should write to each of them, and talk particularly to them, when I see them, in the way you wish me to write to your children; but I either never had the proper talent for this kind of service, or I have quite lost it. I pray for them, and say a few things to such as come to see me: and they seem very much attached to me: but I seem ashamed that I feel no liberty of being more explicit with them.

I trust, however, their parents supply my lack of service. I seem to have lost my talent of prattling with children, just as I have my adroitness in nursing. You must, in this respect, tell your children what you think I would say or write to them. I will send you a few of my later publications . . . and, if you meet with aught too Calvinistic, you must skip it." pp. 443, 444.

"On the whole, I cannot but feel and consider myself as a man that has been peculiarly prospered of God; and I desire to acknowledge this with humble and devout gratitude. Yes, goodness and mercy have followed me all the days of my life. Whatever my feelings may at any time be—and my situation and infirmities, and perhaps also my turn of mind, expose me, at times, to considerable gloom and depression—I have not all that enjoyment which I could earnestly desire; yet this is my deliberate judgment. Yea, and, on the whole, I can add with good confidence, not only they have followed, but goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever."—pp. 464, 465.

"I find," he says, "in my own case, though in many respects surrounded with uncommon mercies, that I have great need of patience, amidst infirmities, and pains, and, worse than all, temptations, and conflicts with the remainder (I hope only the remainder) of indwelling sin: so that I am often disposed to dejection, and consequently to impatience and unthankfulness, and sometimes peevishness. Yet, on the whole, I think my trials and conflicts quicken me in prayer; endear the Saviour and salvation to me; render me more tender and compassionate to others, when suffering and tempted; bring me more acquainted with the promises and engagements of the new covenant; and lead me to rely on them more simply and unreservedly, notwithstanding difficulties and discouragements. As Mr. Newton once said to an inquirer, 'I think I am somewhat poorer than I was.' And, while I encourage myself in this way in the Lord my God, and hope, in opposition to my feelings, (as if all were against me,) that all is working together for my good; what can I say more appropriate to animate, counsel, and solace you? You have trials, indeed, which I have not: but the heart knoweth its own bitterness.

However, without determining any thing in that respect, nay, supposing yours ten times the greater, the difference is nothing to the Almighty Saviour, whose strength is perfected in our weakness. Trust in him; submit; call upon him: wait for him. Persevere in endeavouring to win over all around you to say, We will go with you, for God is with you. I hope I do not forget you daily in my prayers, or any of yours. Pray for me and mine."—pp. 466, 467.

"When I received yours, I was just beginning to recover from a rather dangerous attack of sore throat and fever, which reduced me so much, that I fully expected to have been delivered from the burden of the flesh before my suffering sister. Two Sundays I have been silent; I mean to try to preach once tomorrow, but feel very incompetent; and am convinced my work is nearly done. I am, however, now left, beyond all probability, the only survivor of our numerous family—tottering on the brink of the grave. So soon passeth it away and we are gone. Oh that I could adopt St. Paul's words under all—None of these things move me, &c.: but, alas! I am like an old vessel, shattered by many storms, and now scarcely able to stand a moderate gale of wind. Pray for me, that I may have more faith, hope, longing love, patience, submission, meekness, &c." pp. 475, 476.

In addition to other letters in this part of the work, which will be read with much interest, we should be glad, if our limits would allow it, to insert a very instructive letter, addressed to the vicar of a large parish, on the subject of Prayer Meetings. The general purport of it is, that if a clergyman cannot conduct these meetings without obtaining an exact conformity to his own regulations, it is better that he should leave them, and those concerned in them, to take their own course, neither directly supporting nor opposing them. Mr. Scott speaks on the ground of his own personal observation and experience; and should any judicious member of the Established Church be induced to question the soundness of this judgment, when thus briefly delivered, we doubt not that



a perusal of the whole letter would bring him to Mr. Scott's opinion.

During the period embraced in this chapter, Mr. Scott was chiefly occupied in revising his Bible, with the view to a new edition; and in preparing a Concordance. Of the zeal with which, under all his infirmities, he still continued his labours, some notion may be formed from his own brief statements.

"December 10, 1818. Preparing copy, five sheets (forty quarto pages) a week, and correcting proofs, together with the desire of the partners to have the Concordance carried on, purposing ere very long to begin to print it, (as much approving the plan of a revised specimen which I sent,) makes me shrink unduly from letter-writing. I never studied each day more hours than I now do."

"February 18, 1819. Never was a manufactory more full of constant employment, than our house: five proofs a week to correct, and as many sheets of copy to prepare: and alas! Mr. — seems to stand his part, as to health, worse than I do. The first volume is nearly finished, and I hope much improved: yet I feel more and more dissatisfied, as discerning more and more the defects. What I have lately been finishing off, as to the Concordance, is fully approved: but I can do so little now, that I fear it will never be finished."....

"So I have lived to enter on my seventy-third year, which I never expected; and am still able to study and preach. May it be to good purpose! My feelings are often very uneasy: but I am free from great and sharp suffering. Pray for me, that I may be patient and ready."

"April 23, 1819. Nearly a week I was so far confined to my bed as to do nothing. Two Sundays I was disabled from preaching: and last Sunday, with great difficulty, I performed one service. I have also recovered hitherto very slowly, and am continually harassed by sickness; so that I neither have appetite for food, nor take any without fear of very uneasy consequences. Yet, I have gradually been restored to my usual ability of studying, and fill up my hours nearly as before; but with increasing debility and weariness. This, indeed, must be expected in my seventy-

third year, and I would not complain; for surely goodness and mercy have followed me all my days. But, besides sickness, my employments are a more full excuse for not writing letters, than most have;—four or five proof sheets every week: on an average, each costs one or other of us six hours revising: this, besides preparing an equal quantity of copy, and other engagements. One in Psalms, that arrived last night, has taken me up already almost four hours, and will take up others of us above three hours more. But it is a good and even pleasant employment, and I rejoice in it."—pp. 467, 468.

The Concordance he lived not to finish. After years of labour and considerable expense, he finally relinquished it, with the view of attending to matters which appeared to him, in the decline of life, of superior importance. A few months, it seems, might have completed the undertaking; but he deliberately determined, in this respect, to take his labour for his pains: and Cruden, with all his deficiencies—most valuable certainly notwithstanding them all—must, for the present, be the great work of appeal as to Scriptural references. We are happy, however, to learn, that the projected work, although left incomplete by Mr. Scott, is not likely to be abandoned: his son informs us, that a topical index to his father's Commentary, upon a plan approved by himself, is in a course of preparation; and that his whole mass of papers (a very large one) pertaining to the Concordance, is in the hands of the person best qualified to turn them to account, if that should be judged practicable and expedient.

We have thus far seen this good man gradually advancing in his Christian course, and, as he increased in knowledge and experience, manifesting more abundantly the grace of God that was in him, and becoming more and more meet for the inheritance of the saints in light. The 16th chapter details to us the account of his last illness and death; and if in any case we may apply to

the dying Christian those familiar lines of Watts, which compare his departure to the setting of the sun, we think that an instance will seldom be found in which they are more appropriate than the present.

"As he comes nearer to finish his race,  
Like a fine setting sun, he looks richer  
in grace,  
And gives a sure hope, at the end of  
his days,  
Of rising in brighter array."

The narrative of this chapter is derived partly from information communicated by those who were in constant habits of intercourse with Mr. Scott, and partly from the very excellent sermons preached on the occasion of his death by his old and valued friend, the Rev. Daniel Wilson.

We gather from these sources of intelligence, that the event which was to terminate his earthly course had long been anticipated; and that he viewed its approach with calmness and tranquillity. He preached more than once, with an evident reference to himself, from the words of St. Peter, *Knowing that I must shortly put off this tabernacle*; and expressed in private, his persuasion, that nature was giving way, and his wish, if such were God's will, to be *at home*. As his infirmities increased, he became the more earnest in prayer that God would support him in his sufferings; and that he might not, as life wore away, say or do any thing that should dishonour his holy profession.

The last sermon he preached was delivered on Sunday, March 4, 1821, from the text, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* In the evening he expounded a passage of Scripture as usual to several of his parishioners at the rectory. The subject of that night was the parable of the Pharisee and the Publican; and he applied to himself in a very affecting manner the prayer of the penitent Publican, *God be merciful to me a sinner*.

We cannot pass over this little incident without reminding both ourselves and our readers of the time and the place, in which this expression of humility occurred. It was not in a crowded and popular congregation, where some lurking worldly motive might tempt a man to use sentiments of self-abasement which he did not feel; it was not the language of contrition, however sincere, on the part of a young convert, who had hitherto done nothing in the church of Christ: it was the prayer of one who, for a period of nearly fifty years, had given himself, with all his powers, to the work of the ministry; of perhaps the first Biblical scholar of his time; of a man who, both by his preaching, his example, his writings, his encouragement of every great project for the conversion of the heathen world, and his unwearied and indefatigable labours in every department of the Christian ministry, had done more to adorn the Gospel which he taught, than almost any man of the age. It was in a retired nook of the kingdom, in the humble parsonage of a sequestered parish, which could number of all classes but seventy souls,—among a few simple people, who had met to receive from him the plainest instruction,—a little assembly, at which all that is great and aspiring in the land would have looked down with contempt; it was under circumstances like these, and we can conceive none more likely to call forth the genuine feelings of his heart, that this venerable minister, whose works were read with delight in distant regions of the earth, could apply to himself the exclamation of the penitent, *God be merciful to me a sinner!* What a picture is this of Christian humility! What a beautiful exemplification of that lowly temper which should distinguish the minister of Christ, even in the season of his most successful exertions!

From this period he began to be so much indisposed as to excite

the serious apprehensions of those around him; and we find them communicating to such members of his family as were at a distance, almost daily intelligence of his state. The nature of his complaint assisted in bringing on at intervals considerable depression of spirits: but still his prevailing desire was to depart, in the confidence that he should be with Christ. On account of his deafness, he had contracted the habit of expressing audibly whatever passed in his mind, almost without being aware of it: and the train of his thoughts, it appears, was of a striking and most edifying kind. "Oh what a comfort it is," observed one of his servants, "that my master thinks aloud!" With occasional depression of spirits—for where there is great faith, it will often be severely tried—there was such a view of the emptiness of all earthly things, such a longing for the things of heaven, such a submission to the will of God, such self-abasement, humility, and heavenly-mindedness, as must have refreshed and delighted every Christian heart. At times he expressed considerable apprehension of the pang of death itself: but such was the merciful appointment of Providence, that the concluding scene was calm and peaceful; not a groan, not a sigh escaped him; the "weary wheels of life at last stood still," and the separation of the immortal spirit from its earthly tabernacle was perceived only by his gently and quietly ceasing to breathe.

Thus, observes one of his family,

"All that he has taught and done is now sealed by his dying testimony, and his dying example. No blot can now come upon it from him; which was so long and so much the object of his prayers. Blessed be God! more heavenly dispositions, surely, could not be exhibited than prevailed in him throughout his illness—even when he walked in darkness. Not one of all his fears has been realized: indeed, they all vanished away one by one. The last which he expressed was, on Friday, of the agony of

death: but where was the agony to him? Peace, peace, perfect peace! All our hopes have been exceeded. The close has been a cordial to us all: and how substantial the comfort! The constant prevalence of such tempers, under the most trying of circumstances,—how much superior an evidence is this, to any degree of confidence unsupported by even a like measure of meetness for the inheritance of the saints in light!.. He was pouring out his blessings and prayers for the dear children to a very late period; particularly on Saturday night, (though so very ill,) when reminded that it was Jane's birth-day." p. 526.

We cannot prevail upon ourselves to omit the following striking testimonies of the love and veneration in which he was held by those that had the best opportunities of appreciating his worth.

"It is not easy to describe the deep grief of his people, when the mournful event was made known in the village and neighbourhood. 'Our friend is gone!' 'We have lost our friend!' were the lamentations of the poor on every side. Even the most stupid and thoughtless of his parishioners were roused to feeling on this occasion. Numbers of the parish and neighbourhood came to take a last look, and stood by the corpse overwhelmed with grief,—many of whom had paid little attention to his instructions while living." pp. 529, 530.

"The funeral took place on the Monday following, April 23. It was our intention to act strictly according to his own directions, by making it as plain and private as possible. But, as the hour approached, numbers of those who had enjoyed his acquaintance, with many others who 'esteemed him highly in love for his work's sake,'—some of them coming from a very considerable distance,—began to collect around the church and the parsonage-house. On the procession leaving the garden-gate, it was attended by sixteen clergymen; while thirty or forty respectable females, in full mourning, stood ready, in double line, to join it as it passed towards the church. That little building was more crowded, probably, than on any former occasion; and a large number of persons collected round the windows, unable to enter for want of room. In the absence of the Rev. J. H. Barber, (the present rector,) who had been disap-



pointed of arriving in time, the funeral service was read by the Rev. S. B. Matthews, curate of Stone. The Rev. John Hill, vice-principal of St. Edmund's Hall, Oxford, addressed the congregation, previously to the interment, from the words of dying Jacob, 'I have waited for thy salvation, O Lord!' and the very appropriate hymn was sung, beginning,

'In vain my fancy strives to paint  
The moment after death,' &c.

"Mr. Wilson's funeral sermon was preached on the Friday following. It was our intention, and very much our wish, that it should have been delivered from the same pulpit, whence the venerated servant of Christ who gave occasion to it had, for eighteen years, 'declared the whole counsel of God:' but it was foreseen that the little church of Aston would be utterly inadequate to receive the numbers who would desire to be present. The neighbouring church of Haddenham therefore, which had been kindly offered, was thankfully, though, at the same time, somewhat reluctantly, accepted for the service. The event showed the necessity of making the exchange, for even that large building was not sufficient to accommodate the crowds who assembled. The appearance of the congregation, in which a large proportion of all ranks had provided themselves with mourning, evinced how highly my dear father was esteemed in the neighbourhood, though his infirmities and engagements had conspired for a long time past to confine him within the limits of his own village." pp. 531, 532.

The concise account which we have here given of the last hours of this excellent man, will appear, to those who are acquainted with the work under review, meager and unsatisfactory. We must however be contented, in these pages, with a general statement: it is impossible, without great injustice to the subject and to the editor of these memoirs, to attempt any thing further. The particular and very interesting details which occupy the following forty pages, would lose a great part of their effect, if compressed within the limits which we could afford to them. We must therefore decline the task; and

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shall feel it as an additional motive, if we can hope in this way to prevail upon our readers to have recourse to the work itself. They will then see, not only that we have stood clear of exaggeration, but that it is impossible, by a brief and general view of the case, to afford an adequate impression of its most interesting realities.

In the two concluding chapters, we are furnished with a view of Mr. Scott's character, habits, &c., and an account of his various writings. These chapters are drawn up in a very able manner, and add in no small degree to the value of the publication. The funeral sermons by Mr. Wilson are too well known to render it necessary for us to make any large extracts from them in this place. To those who are unacquainted with these discourses, we would strongly recommend the perusal of them. The reader will there find a very just description both of the public character of this good man, and of his private excellencies: his determination of mind in serving God, his extraordinary diligence, his exemplary behaviour in domestic life, his devotional spirit, his faith and patience under afflictions, and, finally, the test of his Christian sincerity, in the gradual but regular advances which he made in every branch of real godliness, and especially in overcoming his constitutional failings. These several points are elucidated with Mr. Wilson's usual ability, and we will not weaken the force of his statement by abridging them.

It is natural that we should regard the observations upon this subject by the biographer himself with certain allowances for the feelings and partialities of a son to his father. But truth requires us to state, that we rise from the perusal with a complete conviction of the exemplary fairness with which he has executed this difficult task. Who that has read the narrative of Mr. Scott's life, can doubt either of the general powers of his un-

derstanding, or of the Christian temper of his heart? Who can doubt of his practical disregard of worldly emoluments; of the trust which, with reference to temporal as well as spiritual things, he reposed in the promises of God; of the jealousy with which he watched against the influence of a worldly disposition; of his liberality and largeness of heart; and of his catholic spirit towards men of real piety, wherever he found them? The illustrations which are here furnished, on these and other similar points, are highly pleasing, and they are amply borne out by the history with which we were previously acquainted.

The only question in our minds is, whether Mr. Scott did not seem to carry his notions on some of these matters to an extreme. We allow that, if he erred, he erred on the safe side: but when we find him asserting, that although "we are to live at the altar, yet a living, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us," we conceive the statement to be put in terms not sufficiently qualified. That no avaricious or ambitious views should ever influence the mind of a Christian minister, or any Christian at all, is a proposition which will not be controverted: but it does not follow that a clergyman should be confined to a bare, decent maintenance. What is to be the amount of this bare maintenance? The late Mr. Fletcher, it has been said, carried the principle so far as to be perfectly astonished when some person hinted a doubt whether himself and his housekeeper could live upon two shillings a week: And we have heard it said, on respectable authority, that during the late distress in Ireland, one of the Southern Committees restricted the allowance to each individual of the crowds whom they supported, to

three farthings a day; lest, on the removal of the scarcity, they should have been too much pampered to return contentedly to their ancient fare. Mr. Scott argues however, it will be observed, for a bare *decent* maintenance; that is, probably, for such a maintenance as becomes a clergyman's situation in society, but *nothing* beyond it. For a person like "the old bachelor Swartz," this may be all very proper; but in a vast variety of cases, what is to become of the *families* of clergymen, if this rule were strictly to be followed? By not providing reasonably and moderately for his own household, is not a minister rather *tempting* Providence than trusting it? His children are to have the benefit of a good education: is it only, that, in the event of his removal before they arrive at years of maturity, they may be plunged into helpless poverty? Would Mr. Scott have condemned the prudence which induces a clergyman to lay by a little for his widow and children, by some annual payment, if he can afford it, to an insurance office? We think not: it is the mode which Providence seems itself to point out for securing the comfort of his family: and to leave in distress those who are dependant upon him, on the principle, that whatever can be spared should be given in charity; to be, in fact, uncharitable towards those who have the strongest possible claim, under the pretext of being charitable to others, is surely not to be ranked among the obligations of a Christian.\*

\* The Bishop of Gloucester, in speaking concerning the lawful pursuits of business in a clerical life, observes—

"Of such pursuits, *personal attention* to the sources of our pecuniary support, and especially the superintendence of our assigned portion of land, stand obviously the *first*. That degree of regard to our temporal concerns which will prevent waste, and enable us to *owe no man any thing*, which will maintain our families in decent comfort, educate our children, and provide, if

We make these remarks, not to condemn the principle on which Mr. Scott acted through life, but to guard against a perversion of his principles: he expresses himself strongly; but, if we mistake not, he would wish to be understood with a reasonable latitude of interpretation. His views are thus illustrated by his son.—

"Subsequently we have heard him declare, that 'if a man have faith strong enough, and urgent occasions call for it, he may perhaps do as well for his family if he expends what he has to spare in judicious charities, as if he lays it by;' and again, that, 'in some cases, he should think it right to make a point of disposing in charity of at least as much as was laid by;—and this,' he adds, 'I call *seed-corn*.' Yet it should be observed, that he had a great objection, where it could be avoided, to public collections being made for a clergyman's family after his decease. The necessity for this, he thought, should be guarded against by all fair means. Nor should it be supposed, that he in any way reflected upon clergymen who were born to wealth, or on whom Providence otherwise conferred it, if only they made a proper use of it. Aspiring after it was what he condemned.

"Agreeably to these sentiments, we have seen him expressing a strong disapprobation of ministers encumbering themselves with lucrative academies, and losing perhaps the sacred character in that of tutors. He had, if possible, a still stronger aversion to their aiming at rich marriages. A marriage with a rich wife is, I believe, what none of his sons would have ventured to propose to him. Few things would have alarmed him more for their safety; or

possible, some moderate inheritance for those whom we leave behind, cannot, in the present circumstances of the church, be blamed. It is not incompatible with Christian duty, or with the standard of ministerial spirituality. It is even needful, to prevent many scandals and offences, which neglect and consequent distress would produce. But all beyond this—the devotion of any considerable time to these objects, the indulgence of anxious solicitude, the aim at *much goods laid up in store*—directly oversteps the boundary, and plunge us into sin." Charge 1822, p. 12.

more grieved him, as a dereliction of the principles with which he had laboured to inspire them. Often have we heard him descant with satisfaction on the case, I think, of Mr. Walker of Truro, who declined a connexion with a lady, in all other respects suitable, because she possessed 10,000*l.*! and often mention the sarcastic congratulation offered at a visitation by a dignified clergyman, to an evangelical brother who had married a lady of fortune, 'Ay, ay, brother —, we all aim at the same object, though we have our different ways of attaining it!' Hence, when many years ago two young ladies of large fortune were placed under his care, it was one of his counsels to them, that neither of them should marry a clergyman: 'for,' said he, 'if he is not a good one, he is not worthy of you; and if he is a good one, you will spoil him.'

"And all that we have been now relating was held, it should be observed, and persisted in by one who had felt more than most men the inconveniences arising from the want of money, even as an obstruction to his great and good designs." pp. 591—593.

The testimony borne to Mr. Scott's character by many competent witnesses, and among these by Mr. H. Thornton,\* Mr. Pearson,† and Mr. Wilberforce,‡ would naturally suggest the inquiry, What were his faults? Was he so perfectly free from the ordinary infirmities of human nature, as to be above the reach of animadversion? Was there nothing in his disposition or character, which a Christian would wish to be otherwise? Far different, certainly, was his own impression, when, in closing his ministerial labours, he applied to himself that pathetic exclamation, *God be merciful to me a sinner!* And although it does not become a son to dwell upon the faults of a parent, yet it is evidently no part of his design to hide any defects of character, or to represent him in any other view than truth and justice demand.

\* See an interesting letter from Mr. Thornton, in p. 430, dated 1815 or 1814.

† Page 605.

‡ Page 606.



"His failings," as we are informed by Mr. Wilson, "lay on the side of roughness of temper, pride of intellect, and confidence in his own powers;" and doubtless, in the conflict which he so long maintained with the corruptions of his own heart, the natural dispositions would sometimes break forth.

"But," we are told upon the same authority, "from the time when he first obeyed with his whole heart the truth of the Gospel, he set himself to struggle against these and all other evil tendencies, to study self-control, to aim at those graces which are most difficult to nature, and to employ all the motives of the Gospel to assist him in the contest; and he gradually so increased in habitual mildness, humility, and tenderness for others, as to become no less exemplary for these virtues, than he had long been for the opposite qualities of religious courage, firmness, and determination. He used to observe, that it was no excuse for a man to allege, that this or that holy temper was not his turn; for every grace ought to be, and must be, the turn of every sincere Christian. I can most truly say, that during an acquaintance of about twenty-five years, which gradually matured, on my part, into a filial affection, I scarcely ever saw an instance of more evident growth in real obedience, real love to God and man, real victory over natural infirmities; in a word, real Christian holiness. In the concluding years of his life, he was, as it appeared to me, obviously ripening for heaven. He had fought a good fight, he had finished his course, he had kept the faith; so that at last his genuine humility before God, his joy in Christ Jesus, his holy zeal for the diffusion of the Gospel, his tender affection to his family and all around him, his resignation to the will of his heavenly Father, and his exclusive trust in the merits and grace of his Saviour, seemed to leave little more to be done, but for the stroke of death to bring him to his grave in a full age, like as a shock of corn cometh in its season!" pp. 587, 588.

Toward the close of this chapter, we have a short account of Mr. Scott's sentiments on the important subject of education. In his own family he appears to have been

remarkably successful; and Christian parents may naturally wish to be informed of the method which he pursued. The hints which the filial piety of his biographer has preserved on this subject, are worthy of great attention: and although it will sometimes happen that no care bestowed upon the young can keep them from the vices and follies of the age, yet the blessings of early religious instruction, when seconded by a judicious example, are seldom entirely lost. In the statement given on this subject, in the volume before us, Mr. Scott himself is made the principal speaker; and it is in the midst of his own family circle, and for the benefit of them and their children, that he complied with their desire of communicating such remarks on this head, as his experience had suggested to him. The paper is too long for insertion in this place: it may suffice therefore to observe, that he considered his own success as consisting in this; that he always sought for his children, as well as for himself, *IN THE FIRST PLACE, the kingdom of God and his righteousness.* To this grand principle every other was kept subordinate; and his entire conduct, in relation to his children, was such as to accord with that grand Christian motive. In going more into detail, he recommended, "Whatever else you teach or omit to teach your children, fail not to teach them *subjection*; and that to the mother as well as to the father." He enforced, as of great importance, forming *habits of application*. He guarded his sons against allowing their children to mix familiarly with those of persons of higher pretensions; a caution peculiarly necessary to ministers, who usually occupy a station in society much beyond that which their fortune would command. He was friendly to early religious instruction by catechisms, prayers, &c. He dwelt upon the importance of gaining the affec-

tions of children, so that they should choose the society of their parents, and enter into habits of cheerful and unreserved intercourse with them; and concluded by advising that every thing should be done to promote among the members of the same family union and cordiality. Such seem to have been the rules by which he regulated his own conduct, and which, in his old age, he recommended to his descendants.

We shall not lengthen out this already extended article by any minute examination of Mr. Scott's works. They are before the public, and the very extensive sale of some of them shows the estimation in which they are widely held. The characteristic excellencies of his writings, as Mr. Wilson observes, are a calm, argumentative tone of scriptural truth; a clear separation of one set of principles from another; a detection of plausible errors; an exhibition, in short, of sound, comprehensive, adequate views of Christianity; such as go to form the really solid divine. His motto may be conceived to have been, "*Knowing that I am set for the defence of the Gospel.*"

The justice of this statement would be admitted, with certain unimportant limitations, by many who did not exactly concur with him in all his views upon subjects of doctrine. His principles, as the readers of his "*Force of Truth*" must soon discover, were Calvinistic; and, during the whole time which intervened from the date of that publication to the last hour of his life, he continued to entertain the same opinions.

But so far was he from laying any unwarrantable stress upon the peculiarities of Calvinistic theology, that from an early period he distinguishes pointedly and expressly, between those truths which are essential to salvation and those opinions which are properly termed Calvinistic. His own declarations on these points, in the "*Force of*

Truth," are to the following purport:—

"However, I would observe, that though I assuredly believe these doctrines, as far as here expressed; (for I am not willing to trace them any higher, by reasonings or consequences, into the unrevealed things of God;) and though I exceedingly need them in my view of religion, both for my own consolation, and security against the consequences of my own deceitful heart, an ensnaring world, and a subtle tempter; as also for the due exercise of my pastoral office; yet I would not be understood to place the acknowledgment of them upon a level with the belief of the doctrines that have before been spoken of. I can readily conceive the character of an humble, pious, spiritual Christian, who either is an utter stranger to these Calvinistical doctrines, or, through misapprehension or fear of abuse, cannot receive them. But I own, that I find a difficulty in conceiving an humble, pious, spiritual Christian, who is a stranger to his own utterly lost condition, to the deceitfulness and depravity of his heart, to the natural alienation of his affections from God, and to the defilements of his best duties; who trusts, either in whole or in part, allowedly, to any thing, for pardon and justification, but the blood and righteousness of a crucified Saviour, who is God manifested in the flesh; or who expects to be made meet for the inheritance of the saints in light, in any other way than by being born again, new created, converted, and sanctified by the Divine power of the Holy Ghost.

"As to men of another spirit, who appear sincere, humble, and willing to be taught of God, in their inquiry after truth, but do not entirely agree with what has been laid down as my view of the truth, I would only wish them to observe the distinction established between some and others of these doctrines. Such persons do not, I dare say,

materially differ from that which has been mentioned as necessary to salvation; and therefore, as I allow that they may have been in the main taught of God, so I only require the same allowance; and that it may be supposed that the same God who, according to his promise, hath led both, as far as needful to salvation, in the same way, has in other things left us to differ, for the mutual exercise of candour and forbearance, till that time when we shall know even as we are known.

"As to the grand doctrines of the Gospel, which I have endeavoured to mark out as necessary to salvation, they are neither so uncertain nor so difficult as men would persuade us: their uncertainty and difficulty arise wholly from our pride, prejudice, love of sin, and inattentive ignorance of our own hearts. There is really much difficulty in bringing vain man to cease from leaning to his own understanding: and in prevailing with him to trust in the Lord with all his heart, and to be willing, in the humble posture of a little child, to be taught of God. Nothing but a deep conviction of guilt, a fear of wrath, and a sense of our lost condition by nature and practice, can bring our minds into this submissive frame; but this being effected, the difficulty is over, and the way of salvation is so plain that the way-faring men, though fools, shall not err therein. As to the other doctrines, which I believe myself, though they seem plain enough to me, I desire not to proselyte others to them, but am willing to leave them as matters in which infallible men may differ without danger."

We are not disposed either to attack or to vindicate the peculiarities of his system. A conscientious Anti-Calvinist might think it no great evil, if his own system were charged with being incomplete without them; for in this stage of being he would perhaps not be over anxious to have every part of his creed very

nicely adjusted to every other. He might be of opinion, that to the poor penitent sinner, the assurances and invitations of the Gospel are quite as valuable, and quite as full of comfort, as a belief in predestination. He might, if a real Christian, find as much support in the promises, and love, and faithfulness of God, as in the doctrine of final perseverance, especially when he bears in mind, that the fact of his finally *persevering* is itself to be a test of his religion. He might in short, upon principles strictly Anti-Calvinistic, seem to derive substantially the same practical benefit which the Calvinistic theory holds out to its disciples; and a calm observer, looking at the effects of the two systems, might be of opinion, that in the hands of moderate and pious men, they tend much more nearly to the same practical result, than the abettors of them severally appear to imagine.

And if Mr. Scott himself—who never scruples to unite together those truths of Divine revelation which to many appear as if they must exclude each other; who was reproached by Anti-Calvinists for his Calvinism, and by Hyper-Calvinists as an Arminian; who asserted the doctrine of Universal Redemption as well as of Personal Election—were selected as an instance to illustrate the sentiment, we know not that it would be liable to much objection. His theology, as his son truly informs us, was distinguished by its *highly practical character*: and therefore it was, that Antinomian persons of all sorts could not endure him. If he would have been contented with an exposition of *doctrine*, he might perhaps have been as popular as his heart could wish; but to press upon men the application of doctrines,—to urge them to a corresponding life of holiness and purity, and this not merely in general terms, but by laying before them the *various* and *particular* obligations which it behooved them



to observe,—this was intolerable, downright Arminianism—sheer legality—a bondage not to be borne among Christian people. How could a man expect to be heard with common patience, who forgot so deplorably the character and claims of the privileged orders!

We dwell the longer upon this point, because it serves to show how worthless and contemptible a thing is vulgar popularity. It may generally be affirmed, that where a preacher is really in earnest, and faithfully presses the essential truths of the Gospel, the people will hear him gladly: but this will depend materially upon the *simplicity* of their minds. Let a congregation be under the influence of party spirit; let them be violent Calvinists, or contentious Arminians; let them, in the pride of spiritual discernment, and the arrogant assumption of superior wisdom, sit in judgment upon their ministers; and there is no teacher so unworthy of his post as not to be the very oracle of his doctrinal faction; and no man so well qualified to divide rightly the word of truth as not to be greeted with the salutation, that he is a dumb dog, and a blind leader of the blind—that his presence is weak, and his speech contemptible. We have already seen that Mr. Scott, when expounding the Epistle to the Ephesians, was soon reported to have abandoned his principles.

His steady and uniform perseverance, under all his discouragements, in what he deemed conscientiously to be the path of duty, is an admirable trait in his character, and bespeaks great uprightness and integrity of heart. A man of more flexible disposition might have been tempted to yield to the obvious wishes of his audience, and to take the tone of his doctrine from those whose duty it is not to teach and command, but to hear and to obey. It is a snare, into which ministers of weak minds, who either have no stability of princi-

ple or have too great love of popularity, are very apt to be betrayed. To all such persons we would recommend, without hesitation, the example of Mr. Scott. He considered himself responsible to God, and to God alone; and by going *straight forward*, to use his own expression, he preserved that which is far better than a vulgar and fleeting popularity,—a conscience void of offence toward God and toward man.

The publication of this “Life” will not have been without service, if it should only tend to convince a minister of Christ how much may be done by a right use of his talents, even in a situation of comparative obscurity, for the cause of truth. Mr. Scott had to struggle with pecuniary difficulties almost through the whole course of his ministry: he had apparently as little leisure as any other clergyman who is engaged in public and official duties: his health was so infirm, that Cowper thought even bishoprics would stand vacant if the condition of accepting them were to entail the personal afflictions and troubles by which he was assailed: he had no advantages of education; no benefit from family connexions; and had he lived to the age of Methusaleh, the dispensers of preferment would have passed him by. Yet under all these discouraging circumstances, how much was he enabled, by the Divine blessing upon his abundant labours, to effect for the glory of God and the benefit of mankind. To say that he has acquired a name, which will be remembered in distant generations and in remote quarters of the globe, would sound like an appeal to worldly motives: the point, to which we would advert, is the benefit which his works will convey to thousands and tens of thousands, who never beheld his face in the flesh. “Posthumous reputation!” he exclaimed in his last illness; “the veriest bubble with which the devil ever deluded a wretched mor-

tal. But, posthumous *usefulness*—in that there is indeed something. That was what Moses desired, and Joshua and David and the Prophets; the Apostles also, Peter, and Paul, and John; and most of all, the Lord Jesus Christ." (p. 522.) We do not imagine that every minister in humble life possesses the same mental powers and qualifications with this great man, even when animated by the same principle of Christian piety: but his example is instructive and encouraging; it tells them that obscurity

of situation is no bar to real usefulness; and so far as circumstances will allow, it says to every one of them, "Go thou and do likewise."

We cannot close our observations without once more expressing the gratification which we have felt in the perusal of this edifying and most interesting volume. Seldom does it happen that a biographer has such valuable materials; and we know not in what way they could be more judiciously or more usefully employed.

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### Literary and Philosophical Intelligence, &c. &c.

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#### GREAT BRITAIN.

PREPARING for publication:—*Ecclesiastical Architecture*; by J. P. Neale;—*Bibliotheca Gloucestrensis*.

In the press:—*Outlines of Character*;—*Abridged History of the Bible, in Verse*; by Mrs. Richardson.

The persons composing the north-west land expedition lately returned to England. The toils and the sufferings of the expedition have been of the most trying description. It was fitted out in the summer of 1819; and in 1820 it advanced to the shores of the Great Bear Lake, where it wintered. In the ensuing spring, it descended the Copper Mine River to the ocean, and proceeded in two canoes to explore the coast, eastward from the mouth of the Copper Mine River towards Hudson's Bay. So far as the eye could penetrate, the sea was open, and free from ice. In consequence of the early setting in of winter and other untoward circumstances, the party were obliged to return, subject to extreme privations. For many days they subsisted upon seaweeds, the tattered remnants of their shoes, and a powder produced by pounding the withered bones of the food which they had already consumed. Mr. Hood, nine Canadians, and an Esquimaux perished. The survivors reached the Great Bear Lake, where they found the heads and bones of the animals

which had served them for last winter's provisions, which afforded them the means of preserving life till their arrival at a post belonging to the Hudson's Bay Company.

The Second Report of the Commissioners for building Churches, states, that new churches or chapels have been completed at Blackburn, Bitton, Birmingham, Walcot, Chatham, Christchurch, Southampton, Oswestry, Stepney, Wandsworth, and in Regent-street, Westminster; in which accommodation has been provided for four thousand and eighty-one persons in pews, and for nine thousand nine hundred and forty-nine poor persons in free seats. The expense has been about 65,000*l*.

Lord Robert Seymour, one of the Governors of Bethlem Hospital, has lately stated the following interesting particulars.—

"Humanity has of late made great advances in the care of insanity. A man now speaks without repugnance of his near relation being disturbed in mind, and thinks it his duty to see him frequently in his confinement; whereas, till within the last few years, when a person was sent to a mad-house, his family made as much a point of putting him out of their minds as if he had been consigned to the grave. I have been all my life in the practice of visiting the asylums of lunatics, as well upon the continent as at home; and I am

sure, that I have not on ten occasions witnessed a lunatic visited by either a relative or a friend, till within the few last years.

"Whenever I have of late years gone through the wards of our hospital, I have been much pleased with every thing I have observed in them. Very little personal restraint is now imposed upon the patients; and when it has been unavoidably applied, it has been only for a short time; no unfortunate sufferers are now chained without clothes to our walls, as formerly; no wretched patient is encaged in iron; and the strait waistcoat is now so much out of use in our hospital, that there was this day no one of the two hundred and twenty-three patients in the house so confined. I think it my duty upon every occasion to deprecate this horrible instrument of restraint as being highly unfavourable to respiration and health. I never pass through the female galleries of the hospital without being struck with the marked calmness, tranquillity, and cheerfulness, which prevail amongst the patients, and which are greatly attributable to the needle-work which is put into their hands by our humane and valuable matron. It is matter of deep regret, that means have not yet been devised of giving, with safety, work to our male patients, as is the practice of several well-regulated country asylums. Experience has proved that bodily labour is a powerful means of abating that unnatural activity of mind, which is the usual characteristic of insanity. This principle is strongly illustrated in the case of a very interesting young woman, now in the hospital, whom I saw some months ago quite unemployed, talking rapidly and incessantly, and much confused in her ideas; when I asked the matron why she had not given to her needle-work, who told me that she never attempted to force any work on a patient, and that this woman had repeatedly objected to all work, when offered to her. Soon after this, the young woman, complaining much of her confinement, earnestly requested that I would obtain her enlargement, which I undertook to endeavour to do, on two conditions;—the first was, that she should talk less; and the second, that she should work more; to these she immediately agreed, and some coarse needle-work was put into her hands, which was done by her with manifest indifference and carelessness; but it did not abate her incessant talking, or pro-

duce the slightest difference in her manner. It was then judged expedient by the matron, that some more nice and difficult work should be given to her, which was done; and this employed her for some weeks, at the end of which time I again saw her, and was much struck by her composure and reserve. I asked her whether she was not much better. She answered, that she did not know how it was, but the difficult work she had lately done had certainly done good to her head. This passed last week; and I was much pleased to see her this day brought up by the physician, who recommended her going out on trial for a month."

His lordship strongly congratulated the Governors on the remarkable improvement which has been of late effected, both in the moral and medical management of the insane, laying particular stress upon the former.

#### INDIA.

The Calcutta newspapers state, that during the last festival of Juggernaut, there were so few pilgrims present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. It is added, "They now talk of removing the Rath to a more central situation. The Brahmins have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press, [the writer should have added, and of the exertions of Christian missionaries and instructors,] or that the bigotry of thirty centuries will disappear. To the glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the *Veda*, under pain of death, have placed their daughters at the public schools."

An application was made, some time since, to the Court of Directors of the East India Company, by the Governor General, when reporting on the state of regimental schools, to obtain a certain number of books adapted to the formation of soldiers' libraries; the formation of which, his lordship considered, would be attended with beneficial in-



fluence on the condition, conduct, and morals of the European soldiery. The Directors, fully concurring in his opinion, have accordingly ordered, that seven sets of books shall be sent to Bengal to form soldiers' libraries at the principal stations of the army. The list comprises religious and moral works; instructive and amusing tales; abridgments of histories; travels and voyages; natural history; popular poetry; and miscellaneous works. The Court have also intimated their intention to forward from time to time such other books as may appear suitable to the object in view; and they authorize the addition of some Hindoostanee grammars and dictionaries to be made to the libraries. Most of the books selected are good and useful; but we doubt the propriety of including the whole of the Waverly novels, and one or two others.

#### UNITED STATES.

A periodical work, entitled, "The Gospel Advocate," conducted by members of the Episcopal Church, was commenced at Boston, Massachusetts, in 1821. The Numbers, up to the present month, have reached this country; and from the nature of their contents we most cordially wish success to the undertaking. There are one or two other monthly episcopal publications in the United States; but no periodical religious work of this description being in general circulation in the eastern diocese, it was thought necessary to commence the Gospel Advocate. It contains 32 pages monthly; and the price has been fixed at the small sum of two dollars per annum, fine paper, and one dollar coarse, in order to admit of its

extensive distribution among the poorer classes. It is strongly recommended by the venerable Bishop Griswold, and the principal episcopal clergy of his diocese. A leading feature in the work, we are happy to perceive, is an ardent desire to extend the kingdom of the Redeemer among the heathen. Much of its intelligence is devoted to missionary proceedings. The conductors are particularly anxious to avoid a controversial spirit.

Our own work, we learn from various American publications, as well as from private correspondence, continues to be widely circulated in the United States; and to be appealed to with far more courtesy and respect than we should feel ourselves entitled to hope for. We copy the following, from many other attestations, as a proof, that if our American friends, episcopal or otherwise, have erred in over-estimating our ability, they have at least given us more credit for our *intention* and *spirit* than some of our contemporaries at home.

"This highly valuable work," it is remarked, "was commenced in England in the year 1802, and has been regularly continued to the present time. It has received the recommendations of most of the episcopal clergy in the United States, and of numerous clergymen of other denominations. While the earnestness with which the doctrines of the church are inculcated and enforced upon its readers must render it of peculiar value to Episcopalians, the mild and catholic spirit which is displayed throughout its pages cannot fail of being acceptable to those of other religious denominations."

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### List of New Publications.

#### THEOLOGY.

Euthanasia; or the State of Man after Death; by the Rev. Luke Booker, LL. D. 12mo. 4s. 6d.

Christian Correspondence; a Collection of Letters, written by Mrs. Eliza Bennis to the Rev. John Wesley and others, with their Answers. 12mo. 5s.

Tracts and Essays, Moral and Theological; by the late W. Hey, Esq. F. R. S. 8vo. 16s.

A Charge, delivered in July, 1822, to the Clergy of Brechin; by the Right Rev. George Gleig, LL. D. &c. 1s. 6d.

Attachment to Life; a Sermon on the Death of the late Rev. J. Owen, M. A.; by the Rev. J. Hughes, M. A. 1s. 6d.

The Character and Happiness of them that die in the Lord; a Sermon on occasion of the Death of the late Rev. J. Owen; by the Rev. W. Dealtry, B. D. F. R. S.

Letters on Faith; by the Rev. J. Dore. 2s.

The Rev. W. Romaine's Treatise on the Life, Walk, and Triumph of Faith; with an Introductory Essay, by T. Chalmers, D. D. 9s.

Genuine Religion the best Friend of the People; by the Rev. A. Bonar. 1s.

A Defence of the Deity and Atonement of Jesus Christ; in reply to Ram-Mohun Roy, of Calcutta; by Dr. Marshman, of Serampore. 8vo. 7s.

Supplementary Pages to the second Edition of the Rev. T. H. Horne's Introduction to the critical Study of the holy Scriptures; with a 4to. plate; so printed as to be inserted in the volumes to which they severally belong; and containing all the most material additions in the third edition. 8vo. 3s.

The Bible Catechism, arranged in forty Divisions; with Answers in the Words of Scripture; by W. F. Lloyd. 2s.

The Abridged Bible Catechism; by W. F. Lloyd. 4d.

Speech of the Rev. Dr. Steinkopff, at High Wycombe, Oct. 1, 1822. 6d.

Memoirs of the late Mrs. Catherine Cappe; by herself. 8vo. 12s.

Memoir of W. Venning, Esq.; by R. Knill. 8vo. 7s. 6d.

On the Corruption of Human Nature: a Charge delivered to the Clergy and Archdeaconry of Ely; by the Rev. J. H. Browne. 8vo. 3s.

Two Sermons preached at Preston Guild; by R. C. Wilson, M. A. 2s.

Charles Lorraine; by Mrs. Sherwood. 18mo. 1s. 6d.

Providence and Grace, a Narrative. 12mo. 2s.

Veteran Soldier, by the same Author. plates. 10d.

The Bible its Own Witness; illustrated in the Sickness and Happy Death of Thomas Rose, a Villager, with a Portrait. 18mo. 3s.

A Metrical Version of the Lord's Prayer, for Children. 8vo. 2s.

#### MISCELLANEOUS.

Latin Grammar Cards, upon the Madras System; by the Rev. Harvey Marriott. 3s. 6d.

The Life of Mrs. E. Bennis; by T. Bennis. 12mo. 5s.

Cottage Dialogues, for the Poor. 12mo. 5s.

Sketches of celebrated Roman Characters. 2s. 6d.

A Letter to the Earl of Liverpool, in reply to that from the Rev. H. H. Norris, A. M. on the subject of the British and Foreign Bible Society; by the Rev. J. Scholefield, A. M. Fellow of Trinity College, Cambridge. 1s. 6d.

Bibliotheca Heraldica; by T. Moule. 8vo. 36s.—Royal 4to. 3l. 3s.

Guide to Fonthill Abbey. 3s.

Guide to the Lakes; by J. Robinson, D. D. 8vo. 15s.

## Religious Intelligence.

### PROGRESS OF CHRISTIANITY IN THE SOUTH-SEA ISLANDS.

THE London Society's Missionaries continue to report most favourably of the progress of Christianity and its attendant blessings in the South-Sea Islands. Their statements are fully confirmed by communications from the Rev. D. Tyerman, who went out to the South Seas on a visit of inspection. That gentleman writes from Taheite, (Otaheite,) November 24, 1821; "Had I opportunity to describe the former moral condition of this people, it would be unnecessary that I should do so to you: it was peculiarly the place where 'satan's seat was.' The details of wickedness given us by the missionaries since we have been here, fill us with horror. How many human victims almost daily bled upon their altars! Two thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring: I have heard of another who killed nine, another seventeen, another twenty. The god of thieves, for there

was such a god here, was faithfully served, while crimes too horrible to be named every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace now much more abounds.

"God has done great things for this people. Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend Divine worship on the Lord's day. The engagements of the holy day commence with a prayer-meeting, conducted entirely by the natives themselves at sun rise. What do you think my surprise has been, on going to these services, to find their large places of worship literally filled? This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their chapels are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, which is con-

ducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays: not a fire is lighted, not a canoe is seen on the water, not a journey is performed, not the least kind of worldly business is done, on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: and by multitudes, I doubt not, it is kept really so.

"The Missionaries have already translated and printed the Gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing could induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family, I am told, is known that has not domestic devotion, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years since that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

"No public immorality or indecency is seen. All drunkenness and profane swearing are unknown. All their former sports and amusements are completely put down. Their *morais* are almost all demolished; and chapels now occupy the ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition, and ignorance. I wish not to represent these people as perfect. No: alas, human nature is the same here as elsewhere: but I state facts, which speak for themselves.

"We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Others are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

#### LONDON HIBERNIAN SOCIETY.

The following are extracts from recent communications to the Society, by its inspectors, readers, and schoolmas-

ters in Ireland. They will amply prove the utility of the Society's benevolent labours.

*From R. C—, an Inspector. 1822.*

"I find, in my present tour through these counties, that an increasing interest is excited in favour of the Scriptural education of the poor; which makes me look forward to the most pleasing results. If the funds of the Society admitted of it, I have no doubt but an entrance could be made into those counties where the operations of the Society have not yet extended."

*From the same. 1822.*

"Mr. P—, an agent of the Marquis of —, has made the following statement in my inspection-book:—

"A very considerable improvement is already perceptible in the manners and morals of the children; for we no longer hear them brawling, and cursing, and swearing. They have also made a considerable progress in their education. An examination of the plan of education adopted by the London Hibernian Society, is calculated to remove the prejudices of its most determined enemy."

*From W. A—, a Local Reader. 1822.*

"I am happy to have it in my power to inform you of the peaceable state of this part of the country, which was at one time given to all manner of evil practices. The dissemination of the Word of Life, has wrought an evident change among them; and they are heard returning their thanks to God for raising up the London Hibernian Society, as an instrument in his hand of dispensing the knowledge of the Scriptures; whereby they have been restrained from those acts which many others have committed."

*From D. B—, an Irish Reader. 1822.*

"This day I travelled three miles over a shaking bog, to visit J— C—'s school. I was astonished at the large number of poor naked children, who, notwithstanding the severity of the weather, had assembled. The happy results of disseminating the Scriptures, and of education, are truly manifest here: many individuals assembled where I stopped in the evening, expressly to return their thanks to the Society for establishing a free school among them. I was much affected at the remarks of a poor man, with a family: 'My father,' said he, 'neglected my education in my youth, which has left me as ignorant as a brute; and from what I feel in myself, I am



much concerned about the education of my three children who attend this school. May the God of heaven protect and prosper the individuals who are the promoters of such institutions; for my desires for the education of my children would never have been accomplished, had not Providence sent a free school to my very door.”

*From D. B—, an Itinerant Reader. 1822.*

“The schools I visited on my way to S—, are going on well. Mr. H—, of B—, has, as usual, a good school. I found his house crowded with pupils, who are truly instructed in the ways of God; and notwithstanding the many attempts made in the commencement, by the enemies of truth, to put a total stop to the proceedings of this school, yet it stands as firm as a rock. Upwards of 90 pupils daily attend; the principal part of whom are Catholics, whose improvement in knowledge manifests that the labours of the Society are not in vain. In this house I saw the poor distressed inhabitants of the town, and its vicinity, relieved. This is the storehouse for the poor; and the gentlemen of the neighbourhood have appointed Mr. H— to distribute meal and potatoes. It was truly pleasing to behold the temporal wants of the adults relieved, and, at the same time, their little ones receiving spiritual food from the Word of God.”

*From J. B—, a Local Reader. 1822.*

“On the 31st ultimo, I went to a place called G—, and read the Scriptures to many individuals who were assembled there. They were very attentive, and expressed their gratitude for the opportunity of hearing the Word of Life. One of them said, ‘I am satisfied that the reading of the Scriptures makes a great change in people for the better; two of my children, when I lived in B—, attended the free school: before they went, they were very disobedient and stubborn; but they had not been six months there, before a very great change was seen in their conduct. They each obtained a Testament, which they read to us of an evening while attending to their tasks; so that they were a blessing to us.’”

*From T—M—, a Schoolmaster. 1822.*

“In July, 1818, I gave a Testament to a Roman Catholic, named J—S—, who promised me that he would read one chapter every day. He had not read long, before he found so much pleasure

in it, that he did not confine himself to one chapter, but read on, and conversed about Jesus Christ, and what he accomplished for sinners, as revealed in the Scriptures. I trust this man, and part of his family, have experienced a real change of character, and are delivered from the power of sin.”

*From W—C—, a Local Reader. 1822.*

“On the 16th instant, I set off early to a village called C—, and on my way met with a man who invited me to his house, where a pilgrim had lodged the preceding night, on his way to L—. On my arrival, I found the pilgrim preparing for his journey. In the course of conversation, I asked him how he expected to get to heaven. He gave me a long account of his works; that he was to fast on one meal a day till he arrived at the holy Lough, and was then to punish his body by fasting and performing stations, and that this was the only way to everlasting life. I answered, that if this was the only way of salvation, Christ in his word had uttered an untruth. He replied, that he was ignorant of the Scriptures, and he could not read Irish. I then read to him such portions of Scripture as were calculated to inform his judgment, which appeared to produce a good effect; for on my closing the book, he, with tears in his eyes, inquired where he could purchase an English Testament; that he came from a remote part of the C— of M—, and never heard a word of the Testament before. I presented him with my English Testament; on which he lifted up his hands and eyes to heaven, and thanked God, the Society, and me, for the book, which he said he esteemed the greatest treasure in the world. He proceeded no further in his intended journey, but returned home rejoicing, with his Testament in his pocket.”

*From P. C. an Itinerant Reader. 1822.*

“Sunday, the 16th of June, I travelled through the country, reading the Scriptures: I was warmly received by most of the people. The 30th, I entered into the next parish with my Bible. I travelled a great deal, and read to many. They are particularly fond of the Irish here. I was received very kindly by them, although they are supposed to be a cruel and wicked people. They gave me an invitation to come again to them. Superstition prevails very much among them, and the most evil practices are indulged in. Most of those now under

sentence of death in Sligo, are from this parish. I read to some of the aged parents of these unhappy individuals, who were very much affected; saying, if their children had followed the advice of my good Irish book, they never would have been brought to their present untimely end."

*From P. K—, 1822.*

"On the 15th, I visited the county jail, and heard the Testament classes in different wards read; in number, 54. It is gratifying to the Society to find, that through their means are diffused the blessed fruits of education among such a circle of adult peasantry, who come here from time to time, and who acquire such considerable improvement in their morals from reading the Scriptures, as to dispel the mist of discord and ignorance, with their attendant train of vices and of crimes, and to elevate them to a moral practice of good order and harmony. There is, also, much reason to hope, that those criminals who are discharged from this place, instead of a curse, will prove a blessing to their families and neighbours, in reading their Testaments to them, which they are allowed to take with them on leaving prison."

*From T—P—, a Local Reader. 1822.*

"When I take a view of this county, at the present period, and compare it with what it was when I first came to it, I am lost in astonishment at the progress which the word of God has made. Every day's experience affords fresh encouragement to continued exertions.

"The present season of distress has convinced the poor of the effects of the Gospel. 'Surely,' they exclaim, 'the good ministers round the country, who distribute the money sent from England, prove themselves to be good Christians, by their feeling for the poor.'"

#### PROPOSED BRITISH AND IRISH LADIES' ASSOCIATION.

The Ladies' Committee for contributing clothing towards the relief of the distressed Irish, have urged the formation of a permanent Society, under the title of "The British and Irish Ladies' Association," for improving the condition and promoting the industry of the Female Peasantry in Ireland. The following extracts from their circular address, will show the nature of their proposed plans.

"The intercourse which has lately taken place between Great Britain and

Ireland, is of the greatest importance to both countries. It is to be hoped that the two parts of the empire are now bound together by the strongest and most affectionate ties—the pleasure of relieving, and the gratitude with which relief has been received. The acknowledgments of the Irish people have been as warm and as sincere as the British subscription has been liberal. Correspondence has been opened between the charitable and benevolent on both sides of the channel; the nations have been made better known to each other, prejudices have been forgotten, new sources of sympathy are opened, enlarged powers of usefulness are created. This kind spirit of benevolence will, it may be hoped, long survive the calamity which gave it birth: and Ireland may perhaps find, in her season of adversity, not only lessons of virtue, but the spring of permanent improvement. Indeed the present opportunity is one so peculiarly suited to the commencement of the great work of improving the condition of the Irish Poor, that it would be lamentable if it were to be lost. The hearts of the peasantry are now opened by kindness, and their minds are now softened to receive any impression made upon them by intelligence and experience. A moral impulse may now be given; advice and assistance may now be offered; and the beneficial effects produced on the peasantry may be rendered both strong and permanent.

"English ladies are endeavouring, by providing supplies of clothing, to mitigate the misery which, to a peasantry forced to sacrifice clothes and bedding for food, the approaching winter cannot fail to produce. But they do not wish to confine their efforts to this temporary benefit. Without overstepping those bounds of reserve which duty and inclination prescribe to their sex, and without undertaking a task which belongs to the more powerful part of society, it has appeared to them, that if they can unite with the country women of the unhappy sufferers, they may assist in the great work of general improvement in Ireland. Among the female peasantry of Ireland is to be found the greatest anxiety for occupation, combined with almost a total want of employment; hundreds and thousands of hands are idle for want of means of working; poor females, who, if possessed of a spinning wheel, would be ena-

bled to clothe their children, and even to contribute to the maintenance of their families, are without the means of procuring the implements required for their domestic manufacture of linen. In some instances, spinning wheels are hired by the poor to enable them to prosecute their industry, and wherever the experiment has been tried of assisting the female poor by instruction in useful labour, it appears to have been successful."

The object of this Association will be, to open a correspondence with ladies in Ireland, and to invite them to form themselves into local committees. The means intended to be used for improving the condition of the Irish female peasantry, are, Visiting their families, and obtaining a knowledge of their situation; Exciting them to habits of industry, cleanliness, and attention to domestic duty; Endeavouring to procure employment for poor women at their own dwellings; Visiting the sick, providing temporary assistance in the loan of linen, &c. and procuring medical advice where necessary; Encouraging them to send their children to schools; and assisting them in any other way which circumstances may require.

We copy the following remarks, on some of the means of permanently benefiting the Irish peasantry, from a letter from Archdeacon Jebb, to the Committee for the distressed Irish, dated Abington Glebe, Limerick, Sept. 2, 1822.

"I shall now endeavour to offer those suggestions which have occurred to me, respecting the principle, and mode of applying the balance in the hands of the London Committee, to the best advantage.

"The principle, I think, should be, to do at once the most permanent, and the most extended good in your power. Now that alone, in aiding the population of a country, is permanent good, which will encourage, and gradually enable them, by honest industry, to provide for themselves: and, on this principle, (except in cases of urgent calamity, like the occasion which called forth the unexampled liberality of England this year,) gifts of money, of food, of clothing, are, I conceive, to be deprecated, especially where the Irish are concerned, in whom it should be our great object to elicit and cherish, what, from long mismanagement, is deplorably wanting among us—a spirit of independence. And again, that only can be extended good which is administer-

ed by those who can raise themselves above party interests, and feel for the welfare of a community, instead of giving themselves to a system of local petty jobbing. The attention of the county of Limerick Agricultural Society, I find, is particularly directed to encourage the growth of flax, the spinning of yarn, and the manufacture of linen: and they will, I presume, be the best instrumental agents for diffusing the disposable bounty of the London Committee, in the manner best calculated to promote the increase of industry among our peasantry.

"But, with a view both to permanent and extended benefit, I have an additional plan to suggest. It does not seem to me enough, that aid towards the purchase of flax, flaxseeds, spinning and weaving implements, &c. should be distributed through the different parishes of this country. To introduce a new manufacture, which, to all intents and purposes, the linen manufacture here is, we want, in some one or more places of the county, an establishment, that shall be at once experimental and exemplary: experimental, to ascertain the best mode of manufacturing; exemplary, to exhibit the beneficial effects of that mode, and gradually to induce, and extend its adoption, throughout this county in particular, and the south of Ireland in general."

"The introduction of scutching mills, of spinning schools, and of weaving schools, is indispensable, in order to bring the south to the level of the north, in the article of the linen manufacture. And it seems most desirable, that, in some one or more places, an establishment embracing all these objects should be set on foot, by the way, at once, of experiment and of example."

It is pleasing to find the benevolent writer adding: "The people of this country are overflowing with gratitude to their English fellow subjects. More, I trust, has been done in this single year than in past centuries, towards a real union of the countries. One little anecdote I will mention. My friend, Mr. Forster, in a ride the other morning, fell in with a party of our peasants. One man said, 'But for the English, the people would have perished in the ditches, and we should now have a plague in the country.' Another, a venerable old man, then, calmly, but with profound emotion, said, 'God bless them for their goodness!' and, after a short pause, added, 'And He will bless



them!" These are the very words, and this is but a fair specimen of the prevalent feeling."

#### AMERICAN PROTESTANT EPISCOPAL CONVENTIONS.

Many of our readers having expressed great interest in the state of the Protestant Episcopal Church in the United States of America, it may be gratifying to them to be presented with a few passages from the minutes of the proceedings of some recent diocesan Conventions of that church. We have selected the following miscellaneous particulars from the reports of their proceedings contained in the last twelve or fourteen numbers of the "Gospel Advocate," an American Episcopal periodical publication noticed in our Literary Intelligence.

##### *Pennsylvania Convention.*

Attached to the society for the advancement of Christianity in Pennsylvania, "is a Female Tract Society, which continue their exertions in publications, small in size, but eminently instructive."

The Prayer-book Society, in consequence of gratuitous distributions beyond their means, are obliged to confine themselves to sell to subscribers at the least possible price; and by this economy hope to retrieve their affairs.

"The Sunday-school Society," the bishop observes, "are pursuing the object for which they were associated. It should be understood, that the object is distinct from that of any Sunday-school society formed for giving instruction. It is merely for the cheaper supplying of societies of the latter description, with elementary and other necessary books; and in this work they are likely to be useful."

The bishop recommends to the clergy to consider the importance of the fund of the society for the widows and children of deceased clergymen; and he very delicately brings to the view of the convention "the design of creating a fund for the support of a future bishop, so as to relieve him from the necessity of having a parochial cure."

On the subject of the Bible Society, the bishop thus remarks: "Although the Bible Society of this city is not peculiarly attached to our communion, yet, as their object is not only of supreme importance, but one in which all denominations of Christians agree, and as it contributes its share to the great design of publishing the glad tidings of salvation where they have been hither-

to unknown, and of depositing the record of them in the hands of the destitute in all countries, nominally Christian, it has been presented to the notice of the conventions for sundry years past; and, under continuance of the impression, there is now declared a deep conviction of the importance of the subject."

##### *Connecticut Convention.*

"The convention was well attended, both by clergy and laity; and it must be gratifying to the friends of the church, to be informed, that the returns of contributions from the various parishes in the diocese, for the support of missions, have much increased, and that a growing zeal for the general cause of religion, and for the particular interest of our Zion, was uniformly manifested on this occasion."

##### *Massachusetts Convention.*

The following representation respecting the Massachusetts Protestant Episcopal Missionary Society, and trustees of the Bible, Prayer-book, and Tract Society, was read.

"The Directors of the Massachusetts Episcopal Missionary Society ask leave respectfully to represent to the convention the objects, condition, and prospects of this society; and to solicit their countenance and co-operation.

"This Society was incorporated by an act of the legislature in 1815, by the name of 'the Massachusetts Episcopal Missionary Society, and trustees of the Massachusetts Episcopal Prayer-book and Tract Society.' It was soon after organized, and has since been continued in existence by an annual election of officers on Easter Tuesday. But little else has been done until the present year. On the fourth of February last, a meeting of the friends of the church, called at the request of the society, was held in Boston, at which, and at an adjourned meeting, the subject was fully discussed; and measures were adopted to provide means to enable the society to go into operation. Subscriptions were opened, from which a considerable sum has already been obtained; and more, it is expected, will be received. The sum of \$565 has been already subscribed in this town, to be paid annually, and more than \$300 have been given in donations to the society.

"At the same meeting, a committee was appointed to correspond with all the episcopal churches in the commonwealth, for the purpose of procuring the establishment of an Auxiliary Society in

each church. A circular letter has accordingly been addressed to each church, stating the objects of the society, with a request for assistance. It is not yet time to expect a full return from all the churches; but very encouraging accounts have been received from several, of the exertions which are making in behalf of this society.

"The objects of the society are to assist the destitute churches in our own State, in providing themselves with the means of religion; and as we shall be able to extend the same assistance to other destitute portions of our country, and hereafter, if sufficient funds should be provided, to other countries. It is also a prominent object, to provide Prayer-books for the poor, either to be sold to them at a very low rate, or, in some instances, to be distributed gratuitously. The funds now in hand will enable us to begin the prosecution of these objects, although on a very limited scale.

"The committee for missions have not as yet been able to do more in the prosecution of the designs entrusted to them, than to collect some information as to the portions of our church which stand in the most urgent need of aid from the society. They have been prevented from doing more by the want of clergymen to act as missionaries."

#### *South Carolina Convention.*

The bishop, who is a strenuous advocate for Sunday schools, remarks: "I will detain you from the business of the convention no longer than until I have again expressed to my brethren of the clergy my earnest desire, that, wherever it is not found, as the result of much endeavour, utterly impracticable, Sunday schools should be instituted by them, having for their object, chiefly, the Christian instruction of the poor, and the lowly in condition, (whatever be their colour,) and their children."

The rector of St. John's, Berkley, made the following interesting report on the instruction of the People of Colour. "I cannot forbear stating a fact, which, to every unprejudiced mind, must tend to recommend this labour of love. Among those whom I have instructed, and afterwards baptized, are two men, who from their frequent intoxication, (nay, habitual drunkenness,) had become almost useless to their owners, but who, since they have joined the church, have completely reformed, and are valuable to their masters. One has been a communicant upwards of three years, and,

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within that period, has never been known to be intoxicated once, though intrusted with a responsible office on the plantation, where he would not fail to be observed, yet where opportunities for indulgence would not be wanting: he therefore has given sufficient proof of his reformation. The other became a member of the church, through baptism, last May; and, although he has not undergone the same length of trial, yet he lately gave a strong manifestation of the sincerity of his profession, by manfully resisting an inveterate habit, when opportunity threw temptation in his way: he has likewise regained the good will and approbation of his master."

#### *Maryland Convention.*

On the occasion of administering priest's orders to the Reverend Mr. Judah, in his own church, the bishop observes:—"Such was the impression made by this solemn and sacred service, in a place where perhaps it had never before been performed, that a pious and judicious layman remarked to me, that it would be of great service to the church to ordain ministers as often as I could in their own churches. And I was so fully convinced of the correctness of this remark, that I have in every case, when circumstances would admit, and my own parochial duties would allow, yielded to such requests: and I mean to continue to yield to them whenever my obligations to my own people would authorize me."

#### *New-Jersey Convention*

We notice with pleasure the judicious practice, adopted in New-Jersey, of appointing, at each convention, the parochial clergy to perform missionary duties in the vacant parishes. These duties are not so likely to be neglected, when to each clergyman is assigned his proper sphere of action, and he is required to report his proceedings at the stated annual meetings.

The Liturgy, constantly used, will preserve a church in the worst of times. This has been strikingly evinced in the State of New-Jersey. Originally settled by the Swedes and Dutch, and, when it became an English province, inhabited chiefly by Quakers and Baptists, it was not till the year 1704, that any congregation existed there in communion with the Church of England. When the revolutionary war commenced, a few scattered congregations had been formed under six or seven missionaries, sent over by the society

for propagating the Gospel. That event operated there, as it did every where else. The connexion of the church with the state of England, led to the persecution of the flocks, and the dispersion of the shepherds. The destitute congregations were like sickly hot-house plants, which withered under the chilling influences of desolation, poverty, and reproach. In this condition they have continued to preserve a frail and tremulous life, even till the present moment. The first bishop was consecrated in 1815, and there were then barely enough clergymen in the diocese, to constitute the canonical number of electors. Compared with this state of things, the growth of the church, for the last six years, has been rapid, though it has consisted principally in the renovation of decayed and destitute congregations.

#### *New-York Convention.*

The clergy of this diocese consist of the bishop and eighty clergymen, of whom sixty-five are presbyters and fifteen deacons. Of these, four presbyters are without cures, and four presbyters and two deacons are instructors of youth in colleges, academies, and private schools. In the course of the year preceding the convention, the bishop ordained six deacons and four presbyters, instituted one presbyter, consecrated three churches, laid the corner-stone of a new church in the city of New-York, and administered confirmation, in various parts of the diocese, to three hundred and sixty-four persons. "The rite of confirmation," he observes, "has been so frequently administered in the various congregations, that it is not to be expected the numbers confirmed will be so great as heretofore. It is a circumstance, however, gratifying to every friend of our church to know, that in the western district particularly, and at Turin, on the Black River, the persons confirmed, principally of adult age, were, with few exceptions, those who, not educated in our church, had embraced it from a conviction of the soundness of its principles, and of its affording, eminently, the means of spiritual edification, and those apostolic ministrations and ceremonies by which their communion is to be established and maintained with that Redeemer who, through his church, conveys the blessings of his salvation." There are now thirteen candidates for orders; and "nearly as many, at New-York and at the academy at Geneva,

are engaged in the preparatory studies, and some of them are ready to apply for admission as candidates for orders." Among the deacons, ordained by the bishop, one is a respectable Coloured man, who officiated in the African church, called St. Philip's, in New-York; where, the bishop observes, "he was collecting a large congregation, who exhibited much order and devotion in the exercise of worship." We speak of these exertions as past, and not present, because we have learned that the church was unhappily destroyed by fire in December last.

From the report of the committee for propagating the Gospel, of which the bishop, by virtue of his office, is president, it appears that there are thirteen missionaries employed.

The Rev. Amos Pardee, formerly of Massachusetts, and now a missionary at Manlius, Onondaga county, and parts adjacent, speaks thus of his labours: "At Jamesville I have, since December last, officiated every fourth Sunday; and, on more than half of the remaining Sundays, have there held a third service; and on other days have there, as well as in the village of Manlius, often visited the people of the congregation from house to house. Where, a short time since, only one episcopal family resided, there a respectable congregation has now been collected, and a number of persons of the first respectability, of information, of wealth, and of influence, have, from principle, attached themselves to the church; many Prayer-books are there seen in use; the responses are made with much propriety and solemnity, and the congregation of worshippers are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of their God and Saviour."

We cannot close these extracts without subjoining the following remarks of the bishop, on the value of missionary labours, which occur in his address to the convention, and which we thought proper to reserve for this place. They well deserve the attention of the friends of the church in every part of our country. "In thus recording," says the bishop, "the advancement of our church, I would beseech you to bear in mind, that but for missionary labours, I should not have had the gratification of witnessing, nor you of hearing, these animating events. Our church, in almost every instance, has arisen in the new settlements from the smallest beginnings. A



few churchmen, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that church, which, as that fold of their Redeemer in which they are to be nurtured for heaven, engrossed their warmest affections, communicated, by conversation, and especially by regular meeting for worship, a portion of their zeal to others; and thus their small assembly gradually augmenting, and cherished by the occasional visits of a missionary, rose at last to a congregation, which by extraordinary exertions erected an edifice for worship. This is the history of the rise of our church, in almost all those many cases in which we see her exhibiting the standard of apostolic truth, and primitive order, in those new settlements of our States, where abound nearly all the variety of sects into which Christians are unhappily divided. And, brethren of the clergy and laity, let me impress deeply upon you, that this might be the history of the rise of our church in innumerable more cases, could we extend the sphere of missionary exertions."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

We copy the following passages, relative to the domestic proceedings of the British and Foreign Bible Society, from some of the Society's recent "Monthly Extracts;" reserving an interesting series of quotations from its foreign communications for a future Number.

*"From Mr. C. S. Dudley.*

"I gratify my own wishes, and I doubt not those of the Committee, by giving you a sketch of the Hackney Ladies' Bible Association. This institution, embracing the villages of Hackney, Homerton, and Clapton, is divided into twenty-three districts, which are placed under fifty-four collectors. Of the zeal and diligence of these ladies, the following results affords conclusive evidence; free subscribers, 628; subscribers for Bibles, 731; Bibles and Testaments distributed, 528. They have voted for the general object of the Parent Society (no return required) 500*l*. These results derive additional value from the prudence and discretion which have in a remarkable manner characterized this Association."

*From the Same.*

"I attended the Fifth Annual Meeting of the Northampton Ladies' Association. Before the establishment of

the Association in 1817, it was asserted that the inhabitants of the town of Northampton were, with only two or three exceptions, supplied with Bibles, and that consequently, so far as regarded the domestic department, no necessity existed for such an institution. The result, however, has demonstrated alike the fallacy of this opinion and the efficacy of the means adopted. The number of copies already distributed exceeds 2000, and more than 200 subscribers remain to be supplied. The total amount collected is 1113*l*."

*From the Eleventh Report of the Kingston-upon-Hull Auxiliary Bible Society.*

"Besides the copies confided to the masters of the fishing ships for sale among their own crews, Bibles and Testaments in foreign languages have, in several instances, been taken on board, to answer any occasions which might arise in the course of the voyage. The history of one of these, an Esquimaux Testament, will be interesting:—'In May, 1820, (the captain reports) being in South East Bay, we were visited by several of the inhabitants, both male and female, who staid on board a considerable time. Having been supplied with some Esquimaux Testaments previous to leaving Hull, I gave one to a leading character among them. He appeared to know what book it was, and pointed with his finger to the sky, saying, 'Very good!' He then asked me, 'What truck?' or what he must give me in exchange; I endeavoured to make him understand that I gave it him; and he put the book into his bosom. During the time that he remained on board, he wrote several Christian names on a slate, which could be distinctly made out. After some time he pulled off his boots, and gave them into my hand. I asked him, why he did that. He immediately took the book from his bosom, to show it was for that, that he was ready to part with so essential an article of his dress. I intimated that I could not think of taking them, and endeavoured to make him understand that I had brought out the books on purpose to give freely to such persons as himself; but he threw down the boots on the cabin floor, ran upon deck, and immediately got over the ship's side, along with his companions, who descended with him into their boats; when the whole company gave us three cheers, and returned on shore.'

"It cannot but afford pleasure to the Society to have put the New Testament

into the hands of a half-civilized stranger who set so much value upon it; and they will join the Committee in praying that, the Divine blessing accompanying it, it may prove to him, and many of his countrymen, their guide to everlasting life."

*From the Second Report of the Ladies' Branch of the same Society.*

"The Committee have particular pleasure in noticing the frequent instances of the poor recommencing a Bible subscription. A very poor woman, having finished her subscription for a Bible for herself, is now subscribing for a Testament for each of her seven children, in succession. In one association, five Bible subscribers, having completed their subscriptions, renewed them for Bibles or Testaments for others in their families; and, in another, a poor man, previously without a copy of the Scripture, (except as he borrowed it,) having completed his subscription for a Testament, continued to subscribe for one for each child, saying, 'with God's blessing, his children would, in reading it, obtain peace to their hearts, and then they would find their wants in this world to be very few.'"

*From the Sixteenth Report of the Hibernian Bible Society.*

"The total number of Bible Institutions of every description now in connexion with your Society throughout the kingdom, is 114, being an addition

of thirty-one since your last anniversary. This steady progress towards the occupation of the whole country by these beneficent institutions, is highly encouraging. Still much remains to be done. There are yet six counties which possess no institution in connexion with your Society, and eight more in which the Bible establishments are confined to only one town, and its immediate vicinity.

"The sum received in free contributions amounts to 2,616*l.*; making an excess over that of last year of 1,437*l.*

"The following fact will prove that poverty is no bar to subscribing for the word of God, and should encourage those who engage in the work to visit every habitation, however apparently wretched. 'In canvassing one district in the city of Dublin, a person was applied to, of rather decent appearance, who declined subscribing, alleging that he could not afford it. The collectors asked him if there were any lodgers in the house, to which he replied, 'There are several; but they are so miserably poor, that you may save yourselves the trouble of going up to them.' They however went up; and although they found the report not exaggerated, they obtained three subscribers for Bibles. On telling the man below of their success, he said, 'I am ashamed of myself,' and put his name down as a subscriber.'"

## View of Public Affairs.

### FOREIGN.

**FRANCE.**—The late elections have turned out in favour of the ultra-royalist party, the party at present in power. We do not augur any thing permanently favourable to the tranquillity of France, from any temporary accessions to a cause so widely unpopular; on the contrary, the probability of a strong reaction is increased by whatever tends to render the ultra-royalists vainly confident of their strength, and heedless of public opinion. Nothing explicit is declared respecting an invasion of Spain. In this measure, many of the military, who are naturally eager for employment, might doubtless willingly concur with the ultra-royalists, however little they may wish success to their object; but at present the reports are favourable to peace. It would seem probable that no decisive determination has ever been formed on the subject; but that the advocates

for the invasion of Spain have trusted in a considerable degree to the chances not only of what might occur in the negotiations with England, and with the members of the holy alliance, but of what might transpire respecting the temper of the French people, and also the progress of events in Spain itself. Had the success of either party in Spain been complete, and apparently irreversible, the French government would probably have not been long in making its election. As matters at present stand, its army on the Spanish frontiers chiefly tends to keep up irritation throughout the whole peninsula, and to encourage the anti-constitutionalists to persevering opposition, which, but for this and other foreign countenance, might have died away. It seems doubtful, after all, whether this "army of observation," originally stationed on the borders of Spain, under the pretext of being a

sanitary cordon to prevent the importation of the Barcelona fever, has not in reality been kept up for domestic purposes. But if this be the case, we may confidently predict, that the government will experience as little fidelity to its interests in its native standing army, in a contest between itself and the public, as popularity to its cause from its Swiss stipendiaries.

SPAIN.—The casualties of the civil war now raging in this unhappy country, appear to have continued in favour of the Constitutionals. General Mina has obtained some recent successes over the desultory bands of the "army of the faith" in Catalonia, commanded by the Baron d'Erolles; in consequence of which the ultra-royalist party, which denominates itself the regency of Urgel, has retired northward to Puycerda, a fortified town at the foot of the Pyrenees, and on the very frontiers of France. The Cortes seem firm to their cause, and are making great exertions to raise troops and to procure loans. The regency of Urgel also has been negotiating a loan in Paris: the probability of repayment, in either case, depends upon the contingency of success; as the victor is not likely to recognize the debts of the adverse party. Among the principal rumours respecting the intentions of the congress of Verona towards Spain are the following: that in consequence chiefly, it is alleged, of the strong representations of the Duke of Wellington, as to the impolicy and injustice of hostile interference, no such measure will be adopted, unless in the event of some such atrocious act as the murder of the king, or an attempt to sow the seeds of sedition and revolution in other countries, as was the case in the French Revolution; but that strong representations are being made, or are to be made, to the Constitutional government, to modify the more democratical parts of its constitution, so as to render it a safer neighbour and example among the European nations. It has also been rumoured that the Cortes themselves are convinced of the necessity of giving the king a final, instead of only a provisional and temporary, veto on its enactments. These and other rumours seem to be founded rather on what the reporters consider probable or desirable, than on any actual knowledge of the proceedings at Verona, which are conducted with the utmost secrecy. Great Britain, however, is

on all hands acknowledged to have borne an honourable part in this Congress, as respects interference with the internal affairs of Spain.

TURKEY.—The views of the Congress respecting the affairs of Greece and Turkey, are as little known as its determinations relative to Spain. Nor are the proceedings of the hostile parties themselves clearly ascertained. The rumours are, however, generally favourable to the Christian cause. Chourschid Pacha is described as in the most forlorn condition; and the Albanians are said to have deserted the Ottoman standard. The Turks themselves, it is added, are indignant at their government, on account of its demand of the surrender of their gold and silver into the public treasury for the service of the war; and refuse to comply with the order. The intelligence of the unprovoked and inhuman massacre of the inhabitants of Cyprus, has been confirmed. Men, women, and children perished, like the unhappy people of Scio, in one indiscriminate slaughter; and it is even stated, that the Turks have determined to act upon these precedents, and, fighting, as they urge, in the cause of God and their prophet, to give no quarter to any Christian who falls into their hands. Strongly as we deprecate the principle of international interference, without imperative necessity, we cannot see how Christendom can justifiably look on scenes like these, and not feel itself called upon to impose upon Turkey an observance of the public laws of Europe, and of all civilized countries, which have been grossly outraged in these proceedings. Will not the blood of the Sciotes and Cypriotes call down for vengeance on their fellow-Christians who refuse to interpose the arm of justice and humanity for their rescue? We need scarcely add, that all accounts represent the internal state of the whole of the provinces and islands involved in these disputes as most miserable; commerce, agriculture, and manufactures utterly languishing, and no prospect, should hostilities continue much longer, but of famine and speedy depopulation. How can British Christians be thankful enough that war has not for so many years stained their domestic soil! How can they do enough to lessen the miseries of nations less favoured with liberty, education, and the blessings of "the Gospel of peace?"



## Obituary.

### REV. EDWARD TOWNSHEND.

On July the 24th, of the present year, died the Rev. Edward Townshend, thirty-three years Vicar of Bray, Berks, and Rector of Henley-on-Thames thirty-eight years. He was the only son of the Honourable and Reverend Edward Townshend, Dean of Norwich, who married Mary, daughter of General Price. Being deprived of his father when young, he was received into the family of his uncle, the Honourable and Most Reverend Dr. Cornwallis, Archbishop of Canterbury, with whom he resided till he went to college. He received his education at the Charter-house, whence he removed to Christ's College, Cambridge, and gained a Tancred Scholarship. The extraordinary elegance of his person and manners, joined to his high connexions, and a naturally amiable and engaging character, rendered him an object of admiration, or regard, or envy, according to the different dispositions of those with whom he associated. His society was much courted, and he had not only a large acquaintance, but made many friends—friends who were much attached to him to the end of his life. Yet with all these outward excellencies, Mr. Townshend was proud and irritable. He could seldom bear contradiction, and (as he has often declared to the writer of this memoir) was "vainly puffed up by his fleshly mind" to seek the applause of men far more than the favour of God. The benefits which a merciful Creator had bestowed upon him only rendered him the more thoughtless of the Fountain whence they flowed, and the Giver was forgotten in the self-gratulation caused by the possession of his gifts. In the midst, however, of these worldly distinctions and enjoyments, it pleased God to bring him to a sense of his own sinfulness and debasement, and to show him that all his natural advantages were of no value except as used to promote the glory of God. This was not, however, accomplished without much inward opposition; for his early habits, his constitutional propensities, and other circumstances, all conspired to render the conflict arduous. But the power of Divine Grace at length triumphed; and those Christian friends

who had hitherto regarded him with affection and admiration for his many attractive qualifications, had now the delight of seeing whatever was amiable in his character brought under the dominion of Christian principle, by the pervading influence of which he was now enabled so to let his light shine that God was glorified.

It was in the year 1798 that this important change began to take place in his religious character; and it is the more observable as he appeared to want no earthly good, and certainly could have no inducement of a secular kind, but quite the contrary, to take up his cross and "follow his Redeemer." So far as this world was concerned, he seemed to possess every thing which could contribute to his happiness, while of his safety with respect to another life he had till now entertained no apprehension. But he had not, till this period, "the true knowledge of God:" he was ignorant of the holy and spiritual requirements of the Divine Law: he was unacquainted with the peculiar blessings of the Gospel; and to use his own expression respecting himself, he was "a blind leader of the blind." He confessed, indeed, vaguely that he was a sinner; but he saw nothing of the *sinfulness* of sin, or of its deserts in the sight of God; and altogether he needed as certainly, though not perhaps as obviously, as if he had been of a less amiable and engaging character, a complete renovation of heart before he could be qualified for the enjoyment of the heavenly world. This change was very gradual. Mr. Wilberforce's "Practical View of Christianity" appears to have been especially useful to him when the subject first dawned on his mind: but there was a sentence in the third chapter of that work which, for a long time, presented peculiar difficulty to his apprehension. "Christianity," says Mr. Wilberforce, "is a scheme for reconciling us to God *when enemies*, and for making the fruits of holiness the *effects*, and not the *cause*, of our being justified and reconciled." Mr. Townshend was long before he could comprehend this statement; till at length, after conversing one evening fully and earnestly with a friend on the point, with a particular reference to the third

chapter of the Romans, he obtained a clear view of the scriptural doctrine of justification by faith—a view which he never after lost sight of. He frequently spoke of that evening as the time from which he dated his more distinct perception of what he called Evangelical doctrines; but he had for months before lived under their influence by the teaching of the Holy Spirit, for whose enlightening as well as sanctifying aid he was daily praying, and whose promise, that they that seek shall find, was fully verified in his experience.

From this time Mr. Townshend walked closely with God, growing in grace and in the knowledge of his Lord and Saviour Jesus Christ. Nor did the change which had taken place in his religious sentiments, fail to display itself in his conduct, or to produce in him the distinguishing and appropriate fruits which accompany true repentance and faith. He speedily renounced many worldly pursuits in which he had formerly indulged. He was no longer to be seen in those resorts of fashionable amusement in which he had previously mingled, but an attendance on which he now felt was incompatible with the nobler objects of his high vocation as a Christian. In the exercise of his ministerial office, the change in his character was especially striking. "The grace of God was seen," and its powerful influence over his character displayed, in the fervour and devotion of his public ministrations; in the deeper anxiety which he now manifested for the spiritual interests of his flock; in the additional means of instruction which he laboured to provide for their welfare; in the frequency of his pastoral visits among them; and in the delight which he felt and expressed whenever any of them seemed to profit by his exertions in their behalf. Nor was the power of true religion less conspicuous in the improvement of those parts of his character which, as has been mentioned, were naturally the most faulty. He who before was *proud* became deeply abased in the sight of God, and learned to think more highly of others than of himself. He whose *vanity* before led him to court the admiration of his fellow-creatures, now renounced it as dangerous to his soul's health. He who was formerly ready to take fire at injuries and affronts, now received them with an exemplary portion of the meekness of Him who,

"when he was reviled, reviled not again." The peculiar features of his renovated character were humility and charity, in the large acceptance of the term; while that sincerity, firmness, and integrity, which had always been prominent features in his character, now shone with a still steadier and brighter lustre, being derived from principles and motives infinitely above the maxims of this world, or the suggestions of mere natural constitution or artificial refinement.

In his creed, Mr. Townshend was a genuine member of the Church of England; a minister truly attached to her Articles and services, and who scrupulously adhered to all her forms, not from bigotry, but from a sense of duty, and a conviction of their excellence: yet he loved all who loved the Lord Jesus Christ, and never, it is believed, allowed himself to draw invidious comparisons. Maintaining, in the spirit of meekness and candour, his own preferences, he allowed the full rights of conscience to others, whether in or out of the Establishment.

The doctrine of justification *by faith alone*, he held to be the great pillar of every true church. To some points of secondary consideration, respecting which much difference of opinion exists, he assented just so far as he thought he saw them in the Bible, while he greatly regretted that they should ever be *so maintained, or so opposed*, as to occasion the slightest breach of Christian charity. Christ crucified, as the foundation of all our dependence, and Christ, in his various offices, becoming our "wisdom, righteousness, sanctification, and redemption," constituted the subject of his public discourses and private teaching, and the ground of all his own hopes and expectations. He received every thing at the hand of God, as the gift of free and unmerited grace; and he went on from strength to strength, as a recipient of that grace, till he was removed to appear before his God in the heavenly Zion.

For several years previously to his death, he found his strength declining, and therefore desired constantly to keep that solemn event in view. Many quotations from his letters might be adduced in proof of this; but one may suffice. Writing to a beloved friend and relative, a few months before his decease, he says: "We rejoiced to hear of your safe arrival, through the blessing of God, at the scene of all

your duties and your joys. May your heavenly Father long continue you in the full and faithful discharge of the one, and a duly chastised enjoyment of the other ! Perhaps my mind may be more led to these prayers in behalf of others, and more especially of those I love, since it seems to be the will of God to abridge me of the *former*, and at the same time to forwarn me of no very distant dereliction of the *latter*. God in his mercy grant that these may be followed by a full fruition of those which eye hath not seen nor ear heard, &c., and which shall be the portion of all who are his by faith in Christ Jesus. You will not, I trust, refer these expressions to gloom, or the melancholy effusion of accidental depression of spirits. No: these have no part in them. I have long been sensible of a gradual diminution both of mental and bodily powers. This has evidently made great progress within the last two months; and an interdict, under which my medical adviser has now laid me, more especially from preaching and almost all professional exertions, confirms me in the persuasion, that my Heavenly Father graciously designs by these visitations to put me on the watch. May I not defeat this his additional goodness, but be, if possible, in *momentary* expectation of the God of my salvation ! This calls for your hearty Amen."

The death-bed of this excellent man was a scene not to be forgotten. It veri-

fied the Scripture assurance, "Thou shalt keep him in perfect peace whose mind is stayed on Thee." He remarked, that he "had not a ruffled thought;" that he was "severed from every earthly tie," (dear as many were, and *one* in particular;) that his desire was to depart and be with Christ, on whose full salvation all his present hopes and future expectations reposed. He displayed an entire resignation of himself and all that he had, into the hands of his Heavenly Father; expressing such views of his own sinfulness, as made the atonement of Christ, in its personal application to himself, infinitely precious. He strongly felt the value of the Divine promises at this trying period; and remarked: "I have often studied the promises of God, and believed them, and knew that they were very full; but never felt, nor could I have conceived, the full effect of them in my own experience till now." These promises were truly his support and consolation. The power and grace of Christ rested on him: his faith and patience were never exhausted; and his "peace flowed on as a river" to the last. His care for the souls of others, and his desire to glorify God, became increasingly strong. He was sensible of his situation to the final moment of his earthly existence, and closed his eyes, doubtless with "a hope full of immortality."

W.

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### Answers to Correspondents.

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F.; J. S—, H; ΠΙΣΙΣ; W. READ; S. B.; X., and R. G., will appear. J. H; J. B—R; B. S.; J. M. W.; A CONSTANT READER; VIGIL; R. B.; and A FAITHEUL FRIEND; are under consideration.

We much regret to find, that advertising Bills of a nature which we disapprove, have, in one or two instances, been placed under our cover. We have taken measures to prevent a recurrence of the evil; for which purpose it will be necessary, that persons sending Bills or Advertisements should transmit them to our Publisher, as directed on the Blue Cover, on or before the 20th of the month, to afford time for inspection. We must, however, again remind our correspondents, that we do not hold ourselves responsible either for bills or advertisements, except so far as to reject *in toto* such as are clearly exceptionable. Over the good taste and judiciousness of these articles of public information our control is necessarily feeble. We are much obliged to several correspondents who have called our attention to the subject.

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### Erratum.

For G. H., at the bottom of p. 635, and the top of p. 636, read George Harrison.